

EMPIRE OF INDOSTAN.

INTERESTING

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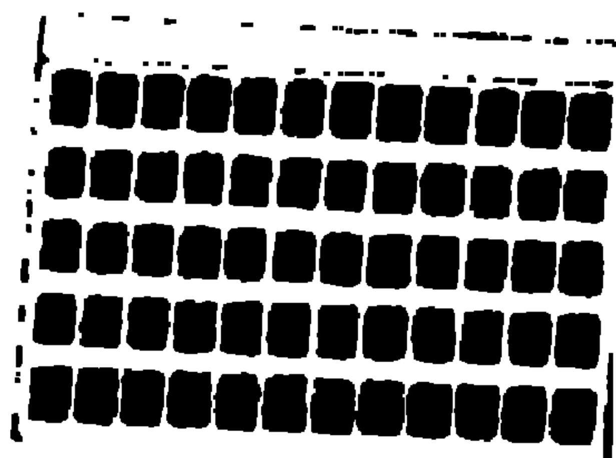
Relative to the

PROVINCES OF BENGAL,

PART II.

LONDON: 1765.

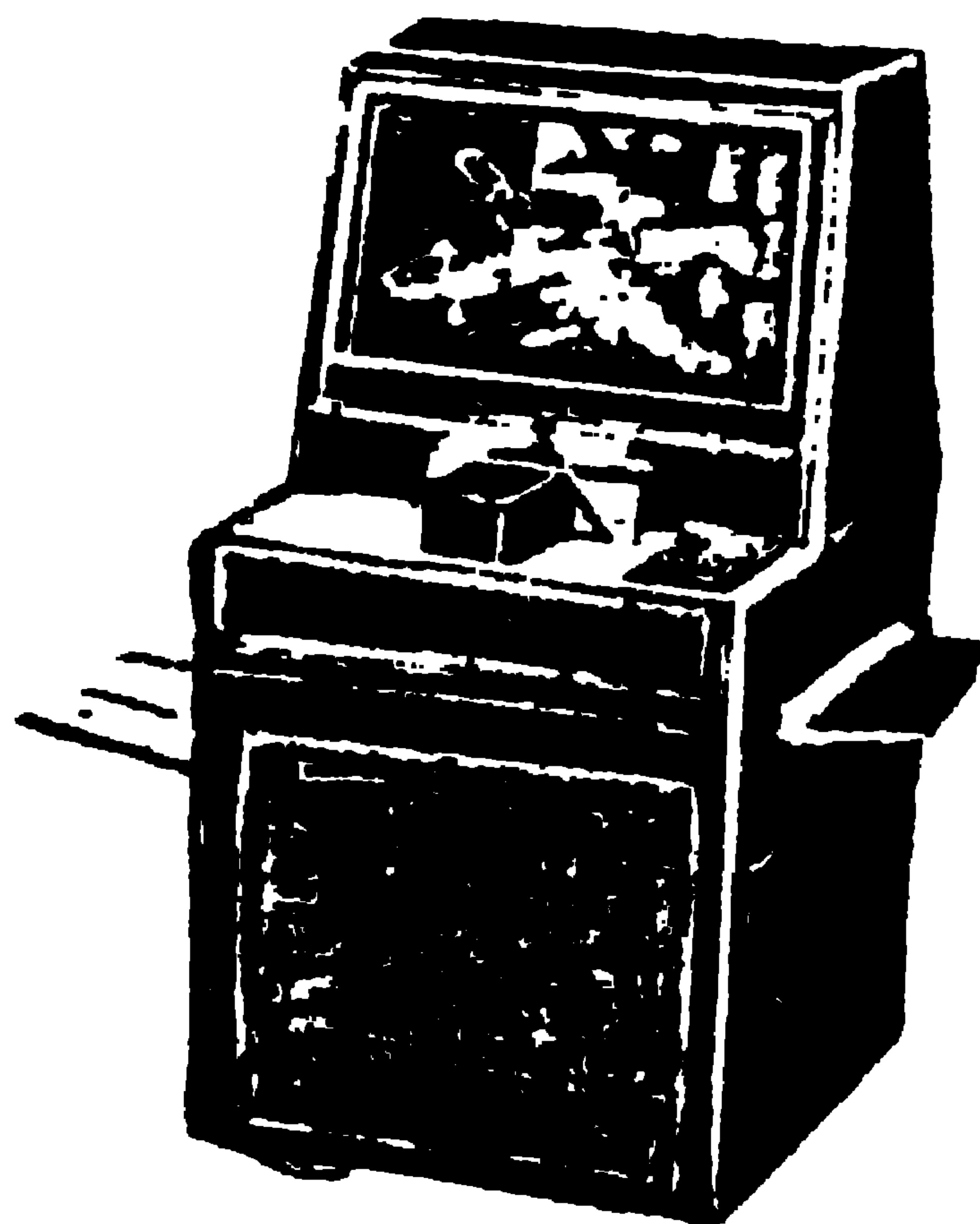
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EMPIRE OF INDOSTAN.

INTERESTING

HISTORICAL EVENTS,

Relative to the

PROVINCES OF BENGAL,

PART II.

The MYTHOLOGY and COSMOGONY, FASTS and FESTIVALS of the GENTOO'S, followers of the SHASTAH.
A DISSERTATION on the METEMPSYCHOSIS, commonly, though erroneously, called the PYTHAGOREAN Doctrine.

By J. Z. HOLWELL.

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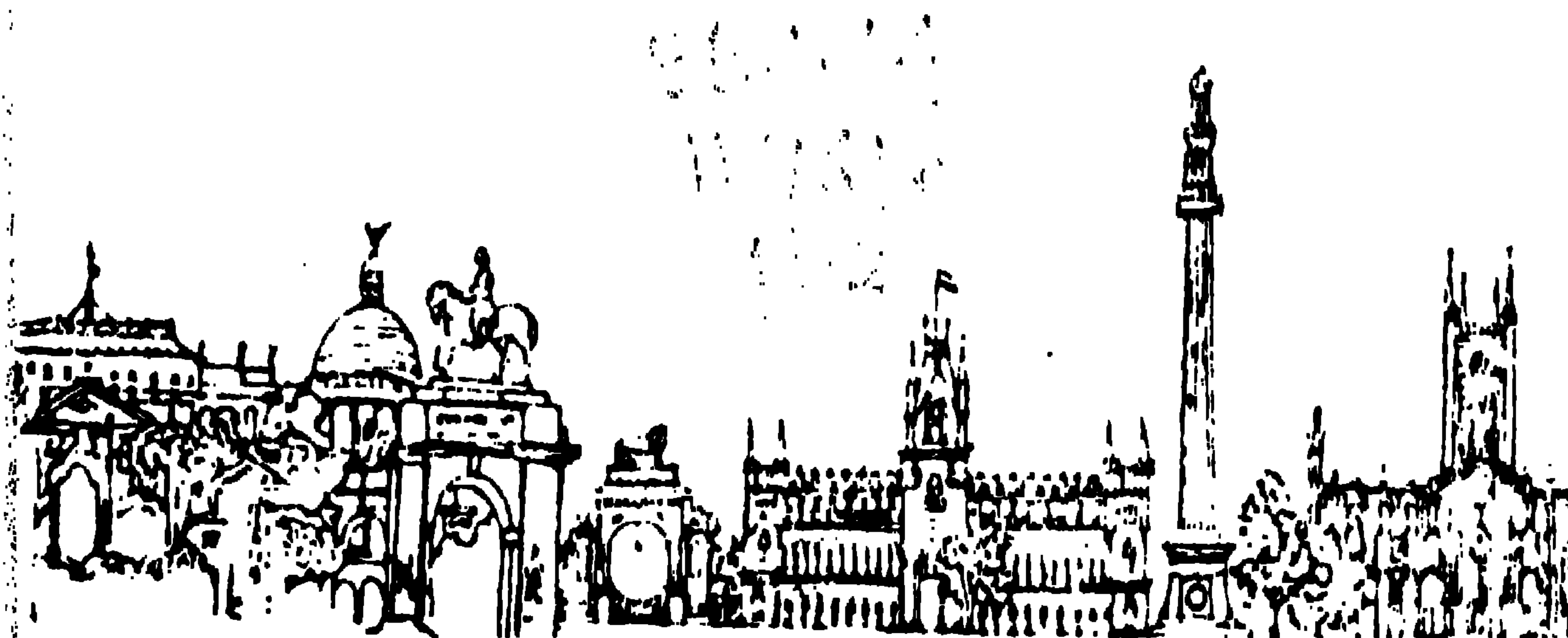
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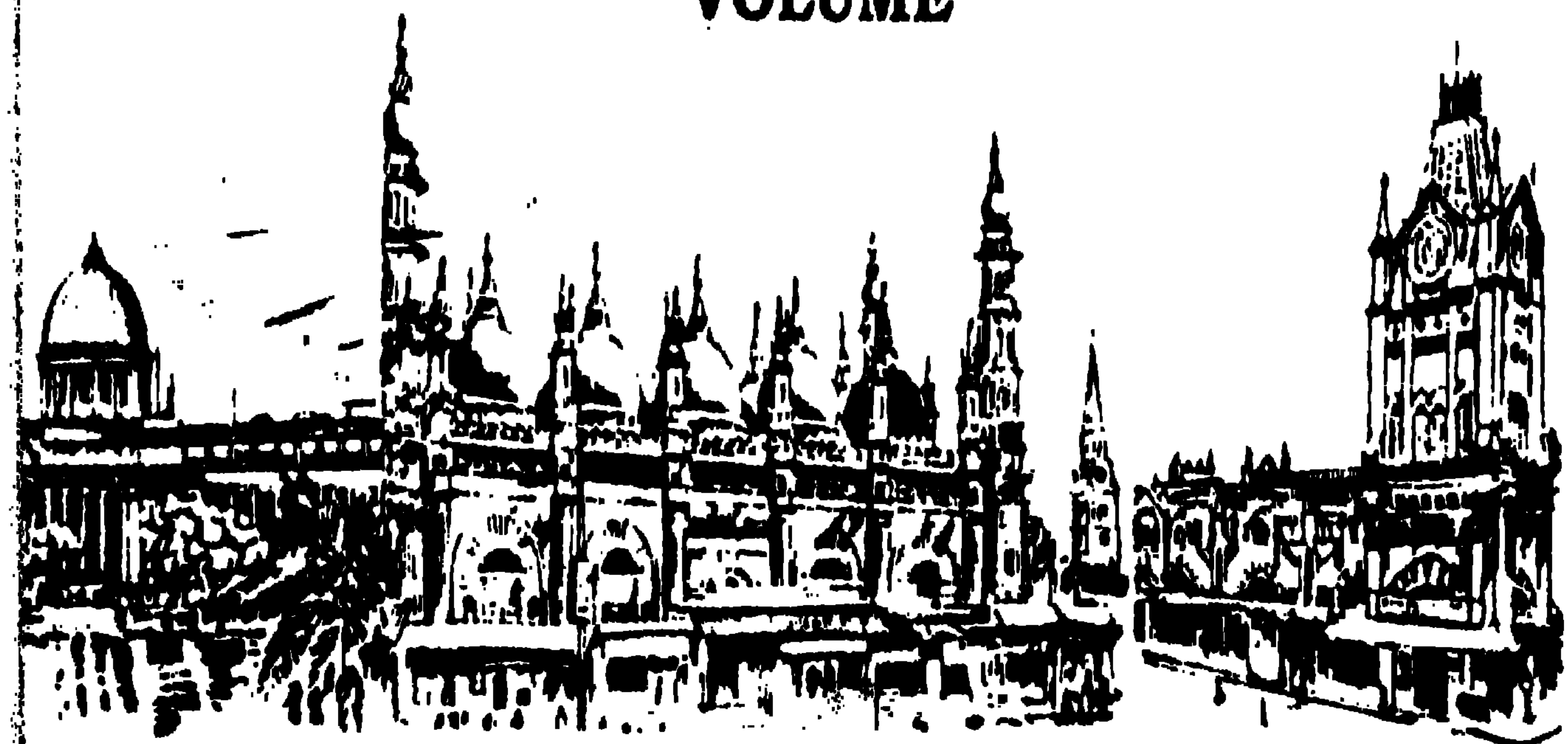
1690 - 1990



A

TER-CENTENARY

VOLUME



TO THE MOST NOBLE

HUGH,

DUKE AND EARL OF
NORTHUMBERLAND;

EARL PERCY;

BARON WARKWORTH OF
WARKWORTH CASTLE;

LORD LIEUTENANT AND CUSTOS ROTULORUM OF THE COUNTIES OF MIDDLESEX AND NORTHUMBERLAND, OF THE CITY AND LIBERTY OF WESTMINSTER, AND OF THE TOWN AND COUNTY OF THE TOWN OF NEWCASTLE UPON TYNE; VICE ADMIRAL OF ALL AMERICA, AND OF THE COUNTY OF NORTHUMBERLAND; ONE OF THE LORDS OF HIS MAJESTY'S MOST HONORABLE PRIVY COUNCIL; KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER; AND FELLOW OF THE ROYAL SOCIETY.

MY LORD,

IT is with equal deference and pleasure that I submit the following performance to your Grace's perusal;

rusal; being persuaded you will not think it altogether unworthy of your notice from the important, but uncommon subject it treats upon. Neither do I apprehend you will think my inducement to this work an unbecoming one, when I tell your Grace my intention was to rescue the originally untainted manners, and religious worship of a very ancient people from gross misrepresentation.

I thought it most unjust that the wisdom and tenets of BRAMAH and the ancient BRAMINS should be longer disgraced by the strange innovations and practices of their modern brethren; for from these unworthy successors alone have been disseminated the general accounts which we are hitherto made acquainted with of the theology of these people.

Hence it is that although the wiſdom of the Eaſtern ſages has been proverbially famous, yet we find them repreſented to us, in moſt relations, as a race, from the beginning, equally credulous and ignorant. From ſuch imputations I have endeavoured to vindicate them; not by labored apologies, but by a ſimple diſplay of their primitive theology, which I would willingly hope cannot but be acceptable to the public, in ſo inquiſitive and learned an age as this.

Whatever ſmall degree of approbation my imperfect labors may obtain from the world, I reſt aſſured it will applaud my choice of a patron on whoſe judgement and candor I can ſecurely rely; as being a perſonage whoſe exalted titles are rendered

more

more reſplendent by the amiable virtues and qualities that adorn them--- Virtues! which have endeared him alike to prince and people.

I have the honor to ſubſcribe myſelf,

My Lord Duke,

Your Grace's moſt obedient

and moſt humble ſervant,

Beenham Houſe, Berks,
Nov. 1ſt, 1766.

CHAP. IV.

The Religious Tenets of the Gentoos, followers of the Shastah of Bramah.

INTRODUCTION.

WE have already premiſed, that in the proſecution of this our fourth general head, we ſhould touch only on the original *principal* tenets of theſe antient people the *Gentoos*; for were we to penetrate into, and diſcuſs the whole of their modern ceremonials, and complicated modes of worſhip; our labor would be without end: theſe are as diffuſe, as the ancient fundamental tenets of *Bramah* are ſhort, pure, ſimple and uniform; in this predicament the *Gentoos* are not ſingular, as the original text of every theological ſyſtem, has, we preſume, from a ſimilar cauſe, unhappily undergone the ſame fate; though at firſt promulged as a divine inſtitution.

We ſhall not ſay much regarding the antiquity of theſe people; nor ſhall we amuſe ourſelves with the reveries of chronologers and hiſtorians; who have labored to fix with preciſion (though not two of them agree in opinion) the various migrations after the flood: it ſhall ſuffice for our purpoſe, that by their own ſhewing, *Indoſtan* was as early peopled, as moſt other parts of the known world.

The firſt invaders of this empire, found the inhabitants a potent, opulent, civilized, wiſe, and learned people; united under one head, and one uniform profeſſion of divine worſhip; by the fundamental principles of which, they were precluded communication, and ſocial converſe, with the reſt of mankind; and theſe invaſions firſt made them a warlike people alſo.

Alexander the Great, invaded them in later times, and found them in the ſame ſtate; and though it ſhould ſeem, from *Arrian*'s and *Quintus Curtius*'s hiſtory of that Prince's expeditions, that the different principalities he conquered, were independant kingdoms, and governed by independant Kings and Princes; yet the *Gentoo* records of *Bindoobund* and *Banaras* ſhew, that at that period,

period, and much later, all the principalities of this empire, were in ſubjection to, and owned allegiance to one head, ſtiled the *Mhaahab Rajah* of *Indoſtan*; a Prince of the *Succadit* family, ſaid to be lineally deſcended from their great Prince and Legiſlator *Bramah*; and that it was not until after the extinction of this ſacred family (as the *Gentoos* call it) that the Rajahs aſſumed an independency.

But it did not ſufficiently ſooth the vanity of *Alexander*, nor that of his hiſtorians, to record his conqueſts of a few petty Rajahs and Governors of provinces; and though we do not conteſt the fact of that invaſion, yet we think ourſelves juſtified in concluding the greateſt part of its hiſtory is fabulous; yet, that it claims greater credit and belief, than thoſe of *Bacchus* and *Seſoſtris*: the *Greek* and *Latin* conſtruction and termination of the names, and places, of the Princes and kingdoms of *Indoſtan*, ſaid by *Alexander*'s hiſtorians to be conquered by him; bear not the leaſt analogy or idiom of the *Gentoo* language, either ancient or modern; as any one the leaſt converſant in it can teſtify; and although the ground work of their hiſtory was founded on fact, yet the ſuperſtructure carries ſtrongly the ſemblance of invention and romance: And he who is ac-

 quainted

quainted with this empire, and can give full credit to those legends, may upon as just a foundation believe *Alexander* to have been the son of *Jupiter Ammon*; or, with *Q. Curtius*, that the *Ganges* opened into the *Rea sea*.

The annals of the *Gentoos*, give testimony of *Alexander*'s invasion; where he is recorded under the epithets of *Mbaabab Dukkoyt*, *é Kooncab*, a most mighty robber and murderer; but they make not any mention of a *Porus*, nor of any name that has the smallest allusion or likeness to it; and yet the action between *Alexander* and this imaginary King *Porus*, has been pompously exhibited by the historians of the former, and has happily afforded subject matter for representations, that do the highest honour to the art and genius of man.

The liberty we have taken with these so long celebrated historians, may seem to our readers to be foreign to our subject, but in the end we hope it will appear otherwise; when they find that these authors have (either from their own fertile inventions, or from mis-information, or rather from want of a competent knowledge in the language of the nation) mis-represented, or to speak

more

more ſavorably, miſ-conceived their religious tenets as much as they have the genius and ſtate of their government.

The ſpace of time employed in *Alexander*'s expedition in this empire, did not afford a poſſibility of acquiring any adequate knowledge of a language in itſelf ſo highly difficult to attain in the ſmalleſt degree of perfection, even from many years reſidence and intimate converſe with the natives; can it be poſſibly believed then, that any of *Alexander*'s followers could in this ſhort ſpace acquire ſuch perfection in the *Gentoo* language as could enable them juſtly to tranſmit down the religious ſyſtem of a nation, with whom they can ſcarcely be ſaid to have had any communication?

Touching the antiquity of the ſcriptures, we are treating of, we have much more to ſay, in ſupport of our conjecture and belief, that the *Shaſtah* of *Bramah*, is as ancient, at leaſt, as any written body of divinity that was ever produced to the world. But it is previouſly neceſſary, that we explain the word *Bramah*, which has been variouſly wrote, and indiſcriminately applied by many authors, and particularly by *Baldeus*, who confounds *Birmah* and *Bramah* as being the ſame per-

ſon, though nothing in nature can be more different. This could proceed only, from the ſpecific meaning and origin of thoſe words not being clearly underſtood; and this we conceive has led many other writers into the ſame error: our preſent diſquiſition therefore calls, not only for the explanation of theſe words, but alſo of the other two ſuppoſed primary created beings *Biſtnoo*, and *Sieb*. For unleſs theſe three perſons *Pirmah*, *Biſtnoo*, and *Sieb*, are diſtinctly comprehended, and held in remembrance, a conſiderable portion of the allegorical part of the *Shaſtah* of *Bramah*, will appear utterly unintelligible.

Different authors ſtile him, *Bruma*, *Bramma*, *Burma*, *Brumma*, *Birmah*, *Bramah*; and although they write him thus variouſly, they are unanimous in thinking him the ſame perſon, and give him the ſame attributes. They are all, it is true, derivatives from the ſame root, *Brum*, or *Bram* (for theſe are ſynonimous in the *Shaſtah)* but none of all the above appellatives are to be found in the *Shaſtah*, but *Birmah* and *Bramah*. They are all compounded of *brum* or *bram*, *a ſpirit, or eſſence*, and *mah*, *mighty*; *brum*, in an abſolute and ſimple ſenſe ſignifies *the ſpirit or eſſence of God*, and is but upon one occaſion

occasion mentioned as a person, and that is when *brum* is represented with the habiliments and four arms of *Birmah*, floating on a leaf, upon the face of a troubled chaos, immediately preceding the act of the creation of the universe.—*Birmah* is understood in an absolute personal sense, and in a figurative one; in the former as the first of the three primary created angelic beings—in this sense the word signifies litterally the *mighty second*. For though *Birmah* is the first of the three prime beings, he is stiled *second* in power to God only, and sometimes in the *Shastah* has the name of *Birmahah*, *the most mighty second*.——In the figurative sense the word *Birmah* means creation, created, and sometimes creator, and represents what the *Bramins* call, the first great attribute of God, *his power of creation*.

Bramah is the title solely appropriated to the Promulger of the *Shastah*, and implies the spirituality and divinity of his mission and doctrines; hence it is, that his successors assumed the name of *Bramins*, supposing themselves to inherit the same divine spirit.

As the word *Birmah*, is used in a personal, and figurative sense, so is *Bistnoo* and *Sieb*; personally, as being the second and

 third

third of the firſt created angelic beings, who had pre eminence in heaven, the word *Biſtnoo*, litterally ſignifies a *cheriſher*, a *preſerver*, a *comforter*; and *Sieb*, a *deſtroyer*, an *Avenger*, a *mutilator*, a *puniſher*; and theſe three perſons, when figuratively applied in the *Shaſtah* (as they frequently are) repreſents what the *Bramins* call the three firſt and great attributes of God, his power *to create*, his power *to preſerve*, and his power *to change* or *deſtroy*. And we ſhall ſee that in the diſtribution of the almighty's commands to theſe primary perſons, taſks are aſſigned to each, of a very different nature; to *Birmah*, works of power, government and glory; to *Biſtnoo*, works of tenderneſs and benevolence; and to *Sieb*, works of terror, ſeverity and deſtruction. This laſt mentioned perſon is the object of great diſmay and terror to the *Gentoos*, but modern expounders of *Bramah*'s *Shaſtah* have ſoftened the rigor of his character by giving him names and attributes of a very different nature from that of *Sieb*. They call him *Moiſoor* (a contraction of *Mahahſoor*, *the moſt mighty deſtroyer of evil*) and under this ſoothing title he is worſhipped, not as *Sieb* the deſtroyer, but as *the deſtroyer of evil*. The other epithet they have given to him is *Moidéb*, (a contraction of *Mahahdeb-*

tah,

tah, the moſt mighty angel) in this ſenſe he is worſhipped as *the averter of evil*, and under this character he has the moſt altars erected to him.

This neceſſary interpretation and explanation premiſed, we proceed to the *Shaſtah* itſelf; and ſhall faithfully give a detail of the origin of this book; and the ſeveral innovations and changes it has ſuffered: a detail —which although known by all the learned amongſt the *Bramins*, is yet confeſſed but by a few, and thoſe only, whoſe purity of principle and manners, and zeal for the primitive doctrines of *Bramah*'s *Shaſtah*, ſets them above diſguiſing the truth; from many of theſe, we have had the following recital.

" That, when part of the angelic bands " rebelled, and were driven from the face " of God, and expelled from the heavenly " regions; God doomed them in his wrath, " to eternal puniſhment and baniſhment; " but, that by the interceſſion of the faith- " ful remaining bands, he was at length in- " clined to mercy, and to ſoften the rigor " of their ſentence, by inſtituting *a courſe* " *only*, of puniſhment, purgation, and pu- " rification; through which, by due ſub- " miſſion, they might work out a reſtoration

" to

" to the ſeats they had loſt by their diſobe-
" dience.

" That God in full aſſembly of the faith-
" ful bands ſpecified *their courſe* of puniſh-
" ment, purgation and purification; regiſ-
" tered, and declared his decree, immutable,
" and irrevocable; and commanded *Birmah*,
" to deſcend to the baniſhed delinquents
" and ſignify unto them the mercy and de-
" termination of their creator.

" That *Birmah* fulfilled God's command,
" deſcended to the delinquent angels, and
" made known unto them the mercy and
" immutable ſentence, that God their creator
" had pronounced and regiſtered againſt them.

" That the great and unexpected mercy
" of God, at firſt made a deep impreſſion
" upon all the delinquents, except on the
" leaders of their rebellion; theſe in proceſs
" of time, regained their influence, and
" *confirmed* moſt of the delinquents in their
" diſobedience, and thereby the merciful
" intentions of their creator, became in a
" great meaſure fruſtrated.

" That about the beginning of the pre-
" ſent age (i. e. 4866 years ago) the three
" primary

" primary created beings and the reſt of the " faithful angelic hoſt, feeling the deepeſt " anguiſh for the exalted wickedneſs of their " delinquent brethren, concluded it could " only proceed, from their having by time, " forgot the terms of their ſalvation; which " had been only verbally delivered to them " by *Birmah*: they therefore petitioned the " Almighty, that he would be pleaſed to " ſuffer his ſentence, and the conditions of " their reſtoration, to be digeſted into *a body* " *of written laws* for their guidance; and " that ſome of the angelic beings, might " have permiſſion to deſcend to the delin- " quents, to promulge and preach this writ- " ten body of laws unto them, that they " might thereby be left without excuſe, or " the plea of ignorance, for their conti- " nuance in diſobedience.

" That God aſſented, to the petitions of " the angelic bands; when they, one and " all, offered to undertake this miſſion, but " God ſelected from amongſt them thoſe " whom he deemed moſt proper for this " work of ſalvation; who were appointed " to deſcend *to the different regions* of the " habitable univerſe. That a being from " the firſt rank of angels was deſtined for " the eaſtern part of this globe, whom

" God

" God dignified with the name of *Bramah*, " in allusion to the divinity of the doctrine " and mission he had in charge.

" That *Birmah* by the command of God " dictated to *Bramah* and the other deputed " angels, the terms and conditions, which " had been primarily delivered to the de- " linquents, by the mouth of *Birmah*; " that *Bramah* received, and entered the laws " of God in *Debtah Nagur*, (literally, the " language of angels) and that when *Bra-* " *mah* descended at the beginning of the " present age, and assumed the human form " and government of *Indostan*, he translated " them into the *Sanscrît*, a language then " universally known throughout *Indostan*; " and called the body of laws *the Chatah* " *Bhade* * *Shastah of Bramah* (literally, the " *four scriptures of divine words of the* " *mighty spirit)* which he promulged, and " preached to the delinquents, as the only " terms of their salvation and restoration.

" That for the space of a thousand years, " the doctrines of the *Chatah Bhade*, were " preached and propagated, without varia- " tion or innovation; and many of the " delinquents benefited from them and were

* A written book.

" saved :

" ſaved: but that about the cloſe of this " period, ſome *Goſeyns* * and *Battezaaz* † " *Bramins*, combining together, wrote a " paraphraſe on the *Chatah Bhade*, which " they called the *Chatah* ‡ *Bhade of Bra-* " *mah* ‖, or the *ſix ſcriptures of the mighty* " *ſpirit*; in this work the original text of " *Bramah*'s *Chatah Bhade* was ſtill pre- " ſerved.—About this period alſo it was, " that the *Goſeyns* and *Battezaaz Bramins*, " began to appropriate to themſelves the uſe " of the *Sanſcrît character*, and inſtituted in " the place of it the common *Indoſtan* cha- " racter in uſe at this day: it was now alſo " that *they* firſt began to veil in myſteries, " the ſimple doctrines of *Bramah*.

" That about five hundred years later, " that is, fifteen hundred years from the firſt " promulgation of *Bramah*'s *Shaſtah*; the " *Goſeyns*, and *Battezaaz Bramins*, pub- " liſhed a ſecond expoſition, or commentary " on the *Chatah Bhade*; which ſwelled " the *Gentoo* ſcriptures to eighteen books: " theſe the commentators entitled the *Augh-* " *torrah Bhade Shaſtah*, or the *eighteen books*

* *Gentoo* Biſhops.

† Expounders of the *Shaſtah*. ‡ Six.

‖ From the promulging this *Bhade*, the Polytheiſm of the *Gentoo*'s took its riſe.

" of

" *of divine words*; it was drawn up in a
" compound character, of the common *In-*
" *doftan*, and *Sanfcrit*;—the original text of
" the *Chatah Bhade*, was in a manner funk
" and alluded to only; the hiftories of their
" Rajahs and country, were introduced under
" figures and fymbols, and made a part of
" their religious worfhip, and a multitude
" of ceremonials, and exteriour modes of
" worfhip, were inftituted; which the com-
" mentators faid were implied in *Bramah's*
" *Chatah Bhade*, although not exprefly
" directed therein, by him; and the whole
" enveloped in impenetrable obfcurity by
" allegory and fable, beyond the compre-
" henfion even of the common tribe of
" *Bramins* themfelves; the laity being thus
" precluded from the knowledge of their
" original fcriptures had a new fyftem of
" faith broached unto them, which their
" anceftors were utterly ftrangers to.

" That this innovation of the *Aughtorrah*
" *Bhade* produced a fchifm amongft the
" *Gentoo's*, who until this period had fol-
" lowed one profeffion of faith throughout
" the vaft empire of *Indoftan*; for the *Bra-*
" *mins* of *Cormandell* and *Mallabar* finding
" their brethren upon the courfe of the *Ganges*
" had taken this bold ftep to inflave the laity,

" ſet up for themſelves, and formed a ſcripture
" of their own, founded as they ſaid upon
" the *Chatah Bhade* of *Bramah*; this they
" called *the Viedam* * *of Brummah*, or *divine*
" *words of the mighty ſpirit*;—theſe com-
" mentators, by the example of their bre-
" thren, interſperſed in their new religious
" ſyſtem, the hiſtories of their governors,
" and country, under various ſymbols and
" allegories, but departed from that chaſtity
" of manners, which was ſtill preſerved in
" the *Aughtorrah Bhade Shaſtah*.

" Thus the original, plain, pure, and
" ſimple tenets of the *Chatah Bhade* of
" *Bramah* (fifteen hundred years after its
" firſt promulgation) became by degrees
" utterly loſt; except, to three or four *Go-*
" *ſeyn* families, who at this day are only
" capable of reading, and expounding it,
" from the *Sanſcrit* character; to theſe may
" be added a few others of the tribe
" of *Batteezaaz Bramins*, who can read
" and expound from the *Chatah Bhade*,
" which ſtill preſerved the text of the ori-
" ginal, as before remarked.

* *Viedam* in the *Mallabar* language ſignifies the ſame as *Shaſtah* in the *Sanſcrit*, viz. *divine words*—— and ſometimes, *the words of God*.

" How

" How much ſoever the primitive reli-
" gion of the *Gentoos* ſuffered by theſe inno-
" vations; their government underwent no
" change for many centuries after, all ac-
" knowledging allegiance to one univerſal
" Rajah of the *Succadit* family, lineally
" deſcended from their Prince and Lawgiver
" *Bramah.* —— The Princes of this line
" oppoſed the innovations made in their
" primitive faith, with a fruitleſs oppoſition,
" which endangered the exiſtence of their
" own government; ſo that at length they
" were reduced to the neceſſity of ſubſcrib-
" ing, firſt to the *Chatah Bhade*, and ſub-
" ſequently to the *Aughtorrah Bhade*; al-
" though their wiſdom foreſaw, and fore-
" told, the fatal conſequences theſe inno-
" vations would have on the ſtate and the
" nation: but the *Goſeyns* and *Bramins*,
" having taſted the ſweets of prieſtly power
" by the firſt of theſe *Bhades*, determined
" to enlarge, and eſtabliſh it, by the pro-
" mulgation of the *laſt*; for in this the ex-
" terior modes of worſhip were ſo multi-
" plied, and ſuch a numerous train of new
" divinities created, which the people never
" before had heard or dreamed of, and both
" the one and the other were ſo enveloped
" by the *Goſeyns* and *Bramins* in darkneſs,
" penetrable to themſelves only, that thoſe
" profeſſors

" professors of divinity, became of new and
" great importance, for the daily obliga-
" tions of religious duties, which were by
" these new institutes imposed on every
" *Gentoo*, from the highest to the lowest
" rank of the people, were of so intricate, and
" alarming a nature, as to require a *Bramin*
" to be at hand, to explain and officiate,
" in the performance of them: they had
" however the address to captivate the minds
" of the vulgar, by introducing show and
" parade into all their principal religious feasts,
" as well as fasts; and by a new single poli-
" tical institution, to wit, *the preservation of*
" *their cast or tribe*, the whole nation was
" reduced to sacerdotal slavery.

" From the period that the *Aughtorrah*
" *Bhade* was published as the rule of the
" *Gentoo* faith and worship, superstition, the
" sure support of priestcraft, took fast pos-
" session of the people; and their conscien-
" ces, actions, and conduct, in spirituals
" and temporals, were lodged in the breasts
" of their *household Bramins*, and at their dis-
" posal; for every head of a family was
" obliged to have one of those ghostly fa-
" thers at his elbow, and in fact the people
" became in general mere machines, ac-
" tuated and moved, as either the good

" or evil intentions of their household tyrant " dictated.

" The *Aughtorrah Bhade Shastah*, has been " invariably followed by the *Gentoos* inha- " biting from the mouth of the *Ganges* to " the *Indus*, for the last three thousand three " hundred and sixty six years. This pre- " cisely fixes the commencement of the *Gen-* " *too mythology*, which, until the publication " of that *Bhade*, had no existence amongst " them: every *Gentoo* of rank or wealth, " has a copy of this scripture in his posses- " sion; under the care and inspection of " his domestic *Bramin*; who every day " reads and expounds a portion of it to the " family.

" Sixteen hundred and seventy nine years, " from the promulgation of the *Aughtorrah* " *Bhade Shastah*, the sacred line of *Bramah* " became extinct, in the person of *Succa-* " *dit*, the last *Mahahmahah Rajah*; (most " mighty King) he reigned over all *Indos-* " *tan*, sixty years; his decease caused a ge- " neral lamentation amongst the people; and " from his death, a new *Gentoo Epocha* " took place, called the *Æra of Succadit*; " and the present year (A. D. 1766) is the

" year

" year of *Succadit*, ſixteen hundred eighty
" ſeven.

" The death of *Succadit*, became not
" only remarkable for a new *Epocha* of
" time, but alſo for another ſignal event in
" the *Gentoo* annals; namely, a total revo-
" lution of their government: the royal and
" ſacred line being extinct, the Vice-roys of
" this extenſive empire (who had been for
" ſome years ſtrengthening themſelves in
" their reſpective governments, and prepar-
" ing for this expected event) on the demiſe
" of *Succadit*, ſet up a claim of indepen-
" dency, to the lands over which they had
" ruled under the emperor: they all aſſumed
" the title of *Rajah*, a diſtinction which,
" before this memorable period, had been
" only given to four or five of the firſt of-
" ficers of the ſtate; who alſo generally
" filled the chief governments of the empire.
" ——Confuſion followed——Thoſe com-
" manders who found themſelves inveſted
" with greater force and power, attacked,
" conquered, and joined to their govern-
" ments, the territories of thoſe who lay
" contiguous to them; whilſt others who
" lay more diſtant preſerved their indepen-
" dency: and thus the empire was divided
" into as many kingdoms, as there had

" been Vice-royſhips and Governments.—
" Between theſe Rajahs, there ſubſiſted a
" continual warfare.—From an empire thus
" divided againſt itſelf, what could be ex-
" pected, but that which, in a few centuries,
" conſequently and naturally followed.

" For the ſimple and intelligible tenets
" and religious duties, enjoined by the *Char-*
" *tah Bhade*, being thus abſorbed and loſt,
" in the attention and adherence, paid to
" the extravagant, abſurd, and unintelligible
" non-eſſentials of worſhip, inſtituted by
" the *Aughtorrah Bhade*; laid the founda-
" tion of the miſeries, with which in ſuc-
" ceeding times, *Indoſtan* was viſited; and
" the merciful intention of God, for the
" redemption of the delinquent angels, (deſ-
" tined to inhabit this part of the earthly
" globe) was rendered fruitleſs.—The holy
" Tribe of *Bramins*, who were choſen and
" appointed by *Bramah* himſelf, to preach
" *the word of God*, and labor the ſalvation
" of the delinquents; in proceſs of time loſt
" ſight of their *divine original*, and in it's
" place ſubſtituted new and ſtrange doctrines;
" that had no tendency, but to the eſtabliſh-
" ing their own power: the people hearken-
" ed unto them, and their minds were
" ſubdued and enſlaved; their ancient mili-

" tary genius, and ſpirit of liberty was de-
" bilitated; diſcord and diſſention aroſe
" amongſt the rulers of the land, and the
" ſtate grew ripe for falling at the firſt con-
" vulſion; and in the end ſuffered an utter
" ſubverſion, under the yoke of *Mahom-*
" *meden* tyranny; as a juſt puniſhment in-
" flicted on them by God, for their neglect
" of his laws, commands and promiſes,
" promulged to them, by his great and fa-
" vored angel *Bramah*, in the *Chartah Bhade*
" *Shaſtah*."

The foregoing detail, contains the genuine conceptions and belief, which the *Bramins* themſelves entertain of the antiquity of their ſcriptures, and of the two remarkable innovations they have undergone; particulars which we have had repeatedly confirmed to us, in various conferences with many of the moſt learned and ingenuous, amongſt the laity of the *Koyt* *, and other *Caſts*, who are often better verſed in the doctrines of their *Shaſtah* than the common run of the *Bramins* themſelves.

We hope it will not be diſpleaſing to our readers, if from the foregoing recital, we reduce into a narrow compaſs, and into one

* The tribe of Writers.

view, the ſtedfaſt faith of the *Gentoos*. Touching the antiquity of their ſcriptures; (the point now only under our conſideration) it appears therefore that they date the birth of the tenets and doctrines of the *Shaſtah*, from the expulſion of the angelic beings from the heavenly regions; that thoſe tenets were reduced into a written body of laws, four thouſand eight hundred and ſixty-ſix years ago, and then by God's permiſſion were promulged and preached to the inhabitants of *Indoſtan*. That theſe original ſcriptures underwent a remarkable change or innovation a thouſand years after the miſſion of their Prophet and Law-giver *Bramah*, in the publication of the *Chatah Bhade Shaſtah*; and that three thouſand three hundred and ſixty-ſix years paſt, theſe original ſcriptures ſuffered a ſecond and laſt change or innovation, in the publication of the *Aughtorrah Bhade Shaſtah*; which occaſioned the firſt and only ſchiſm amongſt the *Gentoos*, that ſubſiſts to this day, namely between the followers of the *Aughtorrah Bhade Shaſtah*, and the followers of the *Vedam*.

Without repoſing an implicit confidence in the relations the *Bramins* give of the antiquity of their ſcriptures; we will with our

our readers indulgence, humbly offer a few conjectures that have ſwayed us into a belief and concluſion, that the original tenets of *Bramah* are moſt ancient; that they are truly original, and not copied from any ſyſtem of theology, that has ever been promulged to, or obtruded upon the belief of mankind: what weight our conjectures may have with the curious, or how far it may rather appear in the proſecution of our work, that other theological ſyſtems have been framed from this, we readily ſubmit to thoſe, whoſe genius, learning and capacity in reſearches of this kind, are much ſuperior to our own.

It has been without reſerve aſſerted, that the *Gentoos* received their doctrines and worſhip, from the *Perſees* or *Egyptians*; but without (as we conceive) any degree of probability, or grounds, for the foundation of this opinion: reaſon and facts, ſeeming to us, to be on the ſide of the very contrary opinion.

That there was a very early communication between the empires of *Perſia*, *Egypt* and *Indoſtan*, is beyond controverſy; the former lay contiguous to *Indoſtan*; and although *Egypt* lay more remote from it, there

ſtill was an eaſy paſſage open between them, by the navigation from the *Rea-ſea*, to the *Indus:* therefore it will appear no ſtrained concluſion, if we ſay; it is moſt likely there had been frequent intercourſe between the learned *Magi* of both thoſe nations, and the *Bramins*, long before the laſt mentioned ſages were viſited by *Zoroaſter* and *Pythagoras*.

It is neceſſary to remark that the *Bramins* did not, indeed could not, ſeek this intercourſe, for the principles of their religion forbad their travelling, or mixing with other nations; but ſo famed were they in the earlieſt known times for the purity of their manners, and the ſublimity of their wiſdom and doctrines, that their converſe was ſought after, and ſolicited univerſally by the philoſophers, and ſearchers after wiſdom and truth. For this character of them, we have the concurring teſtimony of all antiquity.

At what period of time, *Indoſtan* was viſited by *Zoroaſter* and *Pythagoras*, is not clearly determined by the learned; we will ſuppoſe it, with the generality of writers, to have been about the time of *Romulus*.— That theſe ſages travelled, not to *inſtruct*, but, to be *inſtructed*; is a fact that may be determined with more preciſion; as well

as,

as, that they were not in *Indostan* together.—As they both made a long residence with the *Bramins* North West of the *Ganges* (for the name of *Zardburst*, and *Pythagore* retain a place in the *Gentoo* annals "as travellers in "search of wisdom") it is reasonable to conclude they might in some degree be instructed in the *Sanscrit Character*, and consequently, in the doctrines and worship instituted by the *Chatah* and *Aughtorrah Bhades*.

It is worthy notice that the *Metempsyckosis* as well as the three grand principles taught in the greater *Eleusinian* mysteries; namely, the *unity of the godhead, his general providence over all creation*, and *a future state of rewards and punishments*; were fundamental doctrines of *Bramah*'s *Chartah Bhade Shastah*, and were preached by the *Bramins*, from time immemorial to this day, throughout *Indostan*: not as mysteries, but as religious tenets, publicly known and received; by every *Gentoo*, of the meanest capacity; this is a truth, which, we conceive, was unknown to the learned investigator of the *Eleusinian* mysteries; or it is probable he would, with more caution, have asserted, that the Eastern nations received their doctrines from the *Egyptians*.

Although

Although the Polytheiſm of the *Gentoos* had its origin from the firſt promulgation of the *Chatah Bhade Shaſtah*, and their Mythology from the publication of the *Aughtorrah Bhade*; yet the above mentioned theological dogma's remained inviolable and unchanged; and as theſe, with the firm perſuaſion of the præ-exiſtent ſtate of the ſpirit, or ſoul, have ever been, and ſtill are, the very baſis of all the *Gentoo* worſhip; it appears to us moſt probable, (from the early communication before remarked, and the reaſons before given) that the *Egyptians* borrowed theſe tenets from the *Bramins*.

That *Pythagoras* took the doctrine of the *Metempſychoſis*, from the *Bramins*, is not diſputed: yet future times erroneouſly ſtiled it *Pythagorean*; an egregious miſtake, which could proceed only from ignorance of its original.

Whatever may have been the period, that *Indoſtan* was viſited by the two travelling Sages abovementioned; it is acknowledged that *Pythagoras* undertook that journey, ſome years later than *Zoroaſter*:—— when *Pythagoras* left *India*, he went into *Perſia*, where he converſed with the Magi of that country, and was inſtructed in their myſteries;

mysteries; and is said (with probability of truth) to have held many conferences with *Zoroaster*, on the doctrines of the *Bramins*. They had both been initiated in all the mysteries, and learning, of the *Egyptians*; and *Pythagoras*, in his second visit to *Egypt*, before his return to *Greece*, probably repaid the debt of wisdom he had received from the Magi, by giving them new, and stronger lights, into the theology, cosmogony and mythology of the *Bramins*, from their *Chatah*, and *Augustorrah Bhades*.

The moral institutes, of *Zoroaster*, and *Pythagoras*; inculcated and taught by the one to the *Persians*; and by the other, to the *Greeks*;—truely bore the stamp of divine! but their system of theology, surely that of madness!—They had so long, and intensely thought, and reasoned on the *divine nature*, and the *cause of evil*; that the portion of divine nature they possessed, seemed utterly impaired, and bewildered, as soon as they began to form their crude principles into a *system*;—they appear to have preserved the basis and out-lines of *Bramah's Shastah*, on which (probably in conjunction with the *Persian* and *Egyptian* Magi) they raised an aerial superstructure, wild and incomprehensible! and labored to propagate an unintelligible

telligible jargon of divinity, which neither themſelves, nor any mortal ſince their time, could explain, or reduce to the level of human underſtanding.

How far, on a compariſon between the modes of worſhip, inſtituted by the *Chatah* and *Aughtorrah Bhades*, and thoſe of the antient *Egyptians*, *Greeks* and *Romans*, it may appear that thoſe of the *Bramins* are originals, and thoſe of the latter copies only, we ſubmit to the enquiry of the learned into thoſe intricate ſtudies, when in the courſe of our work we exhibit to the reader ſome ſpecimens of the *Gentoo* Mythology, and an account of their faſts and feſtivals.

By the fundamental doctrines and laws of the *Gentoos*, they cannot admit of proſelytes or converts, to their faith or worſhip; nor receive them into the pale of their communion, without the loſs of their Caſt, or Tribe; a diſgrace, which every *Gentoo* would rather ſuffer death than incur: and although this religious prohibition, in its conſequences, reduced the people to a ſlaviſh dependence on their *Bramins*; yet it proved the cement of their union as a nation; which to this day remains unmixed with any other race of people.—Theſe are circumſtances which,

which, to the beſt of our knowledge, remembrace, and reading; peculiarly diſtinguiſh the *Gentoos*, from all the nations of the known world, and plead ſtrongly in favor of the great antiquity of this people, as well as the originality of their ſcriptures.

Another conſideration, to the ſame purpoſe, claims our notice; namely the perpetuity of the *Gentoo* doctrines, which through a ſucceſſion of ſo many ages, have ſtill remained unchanged, in their fundamental tenets;—for although the *Chatah* and *Aughtorrah Bhades*, enlarged the exteriors of their worſhip, yet theſe derive their authority and eſſence, in the boſom of every *Gentoo*, from the *Chartah Bhade* of *Bramah*: and it is no uncommon thing, for a *Gentoo*, upon any point of conſcience, or any important emergency in his affairs or conduct, to reject the deciſion of the *Chatah* and *Aughtorrah Bhades*, and to procure, no matter at what expence, the deciſion of the *Chartah Bhade*, expounded from the *Sanſcrit*.

Enough has been ſaid, to ſhew that the genuine tenets of *Bramah*, are to be found only in the *Chartah Bhade*; and as all who have wrote on this ſubject, have received their information from crude, inconſiſtent re-

ports,

ports, chiefly taken from the *Aughtorrah Bbade*, and the *Viedam*; it is no wonder that, the religion of the *Gentoos*, has been traduced, by ſome, as utterly unintelligible; and by others, as monſtrous, abſurd, and diſgraceful to humanity:——our deſign is to reſcue theſe ancient people, from thoſe imputations; in order to which we ſhall proceed, without further introduction or preface, to inveſtigate their original ſcriptures, as contained in the *Chartah Bbade*; at the cloſe of each ſection we ſhall ſubjoin, ſuch remarks, and explanations, as may appear to us neceſſary and pertinent to our ſubject.

For the greater perſpicuity, we will preſent to our readers the fundamental doctrines of the *Bramins*, under five diſtinct ſections; as they are ranged in the firſt book of this *Shaſtah*: viz.

I. Of God and his Attributes.
II. The creation of Angelic Beings.
III. The Lapſe of part of thoſe Beings.
IV. Their Puniſhment.
V. The mitigation of that Puniſhment, and their final Sentence.

SECT.

SECT. I.

“ *Of God and his Attributes.*

“ God is ONE *. — Creator of all that
“ *is*.——God is like a perfect sphere,
“ without beginning or end.—God rules
“ and governs all creation by a general
“ providence resulting from first deter-
“ mined and fixed principles.——Thou
“ shalt not make enquiry into the es-
“ sence and nature of the existence of
“ the ETERNAL ONE, nor, by what laws
“ he governs.—An enquiry into either,
“ is vain, and criminal.—It is enough,
“ that day by day, and night by night,
“ thou seest in his works; his *wisdom*,
“ *power*, and his *mercy*.—— Benefit
“ thereby.”

* *Ekhummesha*, litterally, *the one that ever was*; which we translate, *the eternal one*.

REMARKS.

THE foregoing simple and sublime description of the Supreme Being, constitutes the first chapter, or section of the *Shastah*.——The *Bramins* of the *Augbtorrah Bhade* teach, that there originally existed a

chapter of the *Shastah*, which explained and solely treated of the divine nature and essence; but that it was soon irrecoverably lost, and never transmitted to posterity by *Bramah*, who *tore it out* of his *Chartah Bhade*.

Baldeus, who resided thirty years on the Island of *Ceylon*, and has given a laborious translation of the *Viedam*; recites a similar anecdote from those scriptures, and says, "that the lost part treated of God, and the "origin of the universe, or visible worlds, "the loss of which is highly lamented by "the *Bramins*."—In which this author seems to have plunged into a double error; first, in alleging the part lost, treated of the origin of the universe; whereas both the *Viedam*, and *Shastah*, are elaborate on the subject; and fix not only the period of its creation, but also its precise age, and term of duration, (as we shall shew hereafter); consequently and secondly, they could not properly be said to lament a loss they never sustained.—— But in truth, the whole of this matter is allegorical, a circumstance, which *Baldeus*, it seems, never adverted to.

In various discourses we have had, with some learned *Bramins*, on the above cited passage

paſſage of the *Augbtorrab Bhade*, they were all unanimous in their ſenſe and interpretation of it: namely, that to man was given for the exerciſe of his reaſon, and virtue, the contemplation of the viſible wonders of the creation; but, that the ETERNAL ONE had precluded all enquiry into his origin, nature and eſſence, and the laws by which he governs; as ſubjects inexplicable to, and beyond the limited powers of created beings; therefore it is emphatically ſaid, that *Bramah tore out* that part, implying the prohibition of ſuch enquiries, as uſeleſs and preſumptuous.

Had one tythe of the time and trouble, which the juſt mentioned eccleſiaſtic beſtowed in rendering a literal tranſlation of the *Viedam*, been employed in attempting an explanation of its myſteries; his labors might have proved worthy the attention of the learned; whereas, by contenting himſelf with a bare verſion, without aiming at the interpretation of the allegorical parts of thoſe ſcriptures, his toils, which muſt have been great and intenſe, have only produced a monſter, that ſhocks reaſon and probability.— They are miſ-repreſentations like theſe, which we have lamented in the preliminary diſcourſe, to the firſt part of this our work, as injurious to human nature; various and

enormous are the miſtakes, which this author has fallen into from the above cauſe, through the whole of his voluminous work, which might be proved in a multitude of inſtances; but one ſhall ſuffice as a ſpecimen of the whole, which nothing but the miſtaken zeal of a chriſtian divine can excuſe.

" The *Viedam* (according to *Baldeus*) gives " the ſame place and power to *Birmah* or " *Bramah* (for he erroneouſly makes theſe " names ſynonimous) as the *Shaſtah* does; " and as the *Mallabars* acknowledge *Bramah* " to be the ſon of God, and ſupreme go-" vernor of angels; nay even aſcribe to him " a human form: *ſo it is evident, that theſe* " *attributes, muſt have their origin from* " *what they have heard, though perhaps con-* " *fuſedly, of Jeſus Chriſt the ſon of God.*"

SECT. II.

" *The Creation of Angelic Beings.*

" The ETERNAL ONE, abſorbed in the " contemplation of his own exiſtence; in " the fullneſs of time, reſolved to *par-* " *ticipate* his glory and eſſence with " beings capable of feeling, and ſharing " his beatitude, and of adminiſtering " to his glory.—Theſe beings then were " not.—The ETERNAL ONE willed.— " And they were. — He formed them " in part of his own eſſence; capable " of perfection, but with the powers " of imperfection; both depending on " their voluntary election.—The ETER- " NAL ONE firſt created *Birmah*, *Biſtnoo*, " and *Sieb*; then *Moiſaſoor*, and all the " *Debtah-Logue* *.——The *eternal one* " gave pre-eminence to *Birmah*, *Biſt-* " *noo* and *Sieb*.——He appointed *Bir-* " *mah*, Prince of the *Debtah-Logue*, " and put the *Debtah* under ſubjection " to him; he alſo conſtituted him his " vicegerent in heaven, and *Biſtnoo* and " *Sieb*, were eſtabliſhed his co-adjutors.

* *Debtah*, angels; *Logue*, a people, multitude, or congregation; [illegible]*ah-Logue*, the angelic hoſt.

" —The

"—The ETERNAL ONE divided the "*Debtah* into different bands, and ranks, "and placed a leader or chief over "each.—These worshipped round the "throne of the *eternal one* according to "their degree, and harmony was in "heaven.——*Moisasoor*, chief of the "first angelic band, led the celestial "song of praise and adoration to the "Creator, and the song of obedience "to *Birmah* his first created. —And the "Eternal One rejoiced in his new crea-"tion."

REMARKS.

MANKIND in general of every denomination, and religious profession, have subscribed to the opinion of the existence of *angelic beings*; and have each formed their crude, peculiar, and imaginary conceptions of their origin and destination. —Crude and imaginary indeed! must be the best human construction, on so marvellous a subject.—The simple, rational, and sublime cause, assigned by *Bramah*, for this act of creation; is most worthy a great and benign *being*, and conveys a striking and interesting impression, not only of his *power*, but of his *benevolence*.

Bramah, in the opening of this section, seems to place the *eternal one*, in the situation of

of an abſolute, good, and powerful *monarch*, without *ſubjects*; which in fact is being no monarch at all: for however happy, or bleſſed ſuch a being may be, in the contemplation of his own ſole exiſtence and almighty power; yet he cannot (ſay the *Bramins*) be completely ſo, without partakers in his glory and beatitude; who ſhould alſo, be conſcious of the *tenure* of their own exiſtence, as well as of the power, and benevolent intentions of their *creator*, and worſhip him, accordingly.

But a blind and neceſſary obedience and worſhip, from any new creation of rational beings, (which muſt have followed had they been created perfect) would have fallen ſhort of their Creator's purpoſe; therefore *Bramah* ſays, *the eternal one*, formed them "capable "of *perfection*, but with the powers of im-"perfection;" without ſubjecting them to *either*, that their adoration and obedience ſhould be the reſult of their own *free-will*; the worſhip alone worthy his acceptance.

From the doctrine contained in this ſection it appears, that the powers of perfection and imperfection, (or in other words the powers of *good and evil*) were coeval in the formation of the firſt created beings:——The

Bramins in their paraphraſe on this chapter, reconcile the ſuppoſed incompatibility of the exiſtence of moral evil, conſiſtently with the juſtice, power, and goodneſs of the *ſupreme being*, by alleging, " that as the *Debtah* were inveſted with the abſolute powers of *perfection*, their lapſe from that ſtate, cannot impeach either the power, juſtice, or goodneſs of the ETERNAL ONE; whoſe motives for their creation were benevolent; and the duty enjoined them light and eaſy.—To chaunt forth for ever, the praiſes of their *creator* ——To bleſs him for their *creation*, and to acknowledge, and be obedient to *Birmah*, and his two coadjutors *Biſtnoo* and *Sieb*."

Human penal laws, which have their exiſtence in every well regulated government of the world; always pre-ſuppoſe that the individuals ſubjected to thoſe laws, are inveſted with full powers and capacity of paying obedience to them; otherwiſe, their impoſition becomes an act of tyranny; but the premiſes granted, then the breach and violation of them is criminal, and juſtly puniſhable, without an imputation of injuſtice in the inſtitutor.——Shall man then appear ſcrupulouſly cautious in his inſtitutes and laws, not to offend againſt reaſon and juſtice, and

yet dare to doubt of, or arraign the justice of his Creator?

Whence the origin, and existence of *moral evil?* Is a question that has puzzled, and exercised the imagination, and understanding of the learned and speculative in all ages.——We confess we have hitherto met with no solution of this interesting enquiry, so satisfactory, conclusive, and rational as flows from the doctrine before us.——Authors have been driven to very strange conclusions on this subject, nay some have thought it necessary to form an apology in defence of their Creator, for the admission of moral evil into the world; and assert, " That God was necessitated to admit moral evil in created beings, from the nature of the materials he had to work with; that God would have made all things perfect, but that there was in matter an evil bias, repugnant to his benevolence, which drew another way; whence arose all manner of evils:" and that, therefore, " To endue created beings with perfection; that is to produce good exclusive of evil, is one of those impossibilities, which even infinite power cannot accomplish." And consequently that from this *apologetical cause only*, " The wickedness and miseries of God's creatures

can be fairly reconciled, with his infinite power and goodneſs."

Intereſting as this ſubject is, and muſt be, to every thinking being, our beſt conceptions of it, muſt fall far ſhort of certainty; it is however ſurely encumbent on us to adopt ſuch ſentiments (more eſpecially when we reſolve to broach them to the world) as will appear moſt worthy infinite power and infinite goodneſs.——How far this conſideration has been regarded in the reveries cited in the preceding paragraph, we ſubmit to our readers; in our own conceptions we cannot help ſaying thoſe authors appear to us to have left the argument in a much worſe ſtate than they found it; and in place of a rational apology for their Creator, ſeem the rather tacitly to impeach his power, in the firſt and greateſt of his attributes; his power of creation:—For God is not only the creator of angels and men; but creator of *matter* alſo; and could have made *that* perfect, had he ſo willed.——Whether God *could* endue created beings with perfection, or produce good excluſive of evil, we conceive is not the queſtion; (although a doubt of it is highly preſumptuous, if not impious) but the quære is whether God could create a race of beings, endued with the powers of

abſolute free agency;—on the certainty of which poſition, the poſſibility of *ſin* in created beings abſolutely, and neceſſarily depends.

How much more rational and ſublime the text of *Bramah*, which ſuppoſes the Deity's voluntary creation, or permiſſion of evil; for the exaltation of a race of beings, whoſe *goodneſs* as free agents could not have exiſted without being endued with the contraſted, or oppoſite powers of doing *evil*.



SECT. III.

" *The Lapſe of Part of the Angelic Bands.*

" From the creation of the *Debtah* " *Logue*, joy and harmony encompaſſed " the throne of the eternal *one*, for " the ſpace of *Hazaar par Hazaar* " *Munnuntur* *; and would have con- " tinued to the end of time, had not envy " and jealouſy took poſſeſſion of *Moiſa-* " *ſoor*, and other leaders of the angelic " bands; amongſt whom was *Rhaabon*, " the next in dignity to *Moiſaſoor*;— " they, unmindful of the bleſſing of " their creation, and the duties enjoined " them, reject the powers of *perfection*, " which the eternal ONE had graciouſly " beſtowed upon them, exerted their " powers of *imperfection*, and did evil " in the ſight of the eternal ONE.--They " withheld their obedience from him, " and denied ſubmiſſion to his *vice-*

* A phraſe often made uſe of in the *Shaſtah* to expreſs infinite extenſion or duration of time; the word *Munnuntur* in it's abſolute and literal ſenſe will be ſubſequently explained; the word *Hazaar*, literally ſignifies a thouſand; *Hazaar par Hazaar*, thouſands upon thouſands.

" *gerent*,

" *gerent*, and his coadjutors, *Bistnoo*, " and *Sieb*, and said to themselves— " We will rule!—And fearless of the " omnipotence, and anger of their Crea- " tor, they spread their evil imagina- " tions amongst the angelic host, de- " ceived them, and drew a large portion " of them from their allegiance.—And " there was a separation from the throne " of the eternal ONE.—Sorrow seized the " faithful angelic spirits, and anguish " was now first known in heaven."



SECT. IV.

" *The Punishment of the Delinquent Debtah.*

" The eternal ONE, whose omniscience, " prescience and influence, extended to " all things, except the actions of " beings, which he had *created free*; " beheld with grief and anger, the de- " fection of *Moisasoor*, *Rhaabon*, and " the other angelic leaders and spirits.— " Merciful in his wrath, he sent *Bir-* " *mah*, *Bistnoo* and *Sieb*, to admonish " them of their crime, and to perswade " them to return to their duty;—— " but they exulting in the imagination " of their independence, continued in " disobedience.—The eternal ONE then " commanded *Sieb* *, to go armed with " his omnipotence, to drive them from " the *Mahah Surgo* †, and plunge " them into the *Onderah* ‡, there

* Why *Sieb* was sent on this command has been already explained in our introduction.

† Supreme heaven, litterally *the great eminence*, from *Mahah*, *great*; and *Surgo*, *high*; eminent in a local sense, the firmament being commonly distinguished, by the *Gentoos*, by the name of *Surgo*.

‡ *Onder*, *dark*; *Onderah*, *intense darkness*.

" doomed

" doomed to ſuffer unceaſing *ſorrows*, for
" *Hazaar par Hazaar Munnunturs* *."

* In this place the expreſſion (which we have explained in a preceding note) means *everlaſting*.

REMARKS.

THAT there was a defection or rebellion in heaven, the records of antiquity, ſacred and prophane, bear alluſive teſtimony of;—we will not aver, that this opinion took its riſe from the doctrines of the *Bramins*, though it is moſt probable it did; be this as it may, we cannot help concluding, that the conceptions conveyed by the *Shaſtah*, of this extraordinary event, are more conſiſtent with, and do greater honor to the dignity of an omnipotent Being, than thoſe handed down to us in fables of the Sages, Poets and Philoſophers of *Egypt*, *Greece* and *Rome*.——From theſe our *Milton* copied, with extravagance of genius and invention.—They all, without exception, unworthily impeach God's omnipotence by the powers of contention given to the apoſtate angels, to oppoſe their Creator in arms and battle; and although ſacred writ † ſeems to countenance this warfare in heaven, it can only allude to the act of expulſion of the delinquents, as any other interpretation would leſſen omnipotence.

† Revelations, chap. xii. ver. 7.

The

The *Shastah* opens this section by denying the prescience of God touching the actions of free agents; the *Bramins* defend this dogma by alleging, his prescience in this case, is utterly repugnant and contradictory to the very nature and essence of free agency, which on such terms could not have existed.



A SHO HOGOMON I

SECT. V.

" *The Mitigation of the Punishment of the*
" *delinquent Debtah, and their final sen-*
" *tence.*

" The rebellious *Debtah* groaned under
" the displeasure of their Creator in
" the *Onderah*, for the space of *one*
" *Munnuntur*; during which period,
" *Birmah*, *Bistnoo* and *Sieb*, and the
" rest of the faithful *Debtah*, never
" ceased imploring the eternal ONE, for
" their pardon and restoration.——
" The eternal ONE, by their intercession
" at length relented,—and although he
" could not foresee the effect of his
" mercy on the future conduct of the
" delinquents: yet unwilling to relin-
" quish the hopes of their repentance,
" he declared his will.——That they
" should be released from *the Onderah*,
" and be placed in such a state of
" *tryal* and *probation*, that they shall
" still have power, to work out their
" own salvation. The eternal ONE then
" promulged his gracious intentions,
" and delegating the power and govern-
" ment of the *Mahah Surgo*, to *Birmah*;
" he

" he retired into *himself*, and became in-
" visible to all the angelic host, for the
" space of five thousand years.——At
" the end of this period he manifested
" himself again, resumed the throne of
" light, and appeared in his glory.—And
" the faithful angelic bands, celebrated
" his return in songs of gladness.

" When all was hushed!—the eter-
" nal ONE said, let the *Dunneahoudah* * of
" the fifteen *Boboons* † of purgation and
" purification appear, for the residence
" of the rebellious *Debtah*.—And it
instantly appeared.

" And the eternal ONE said, let *Bist-*
" *noo* ‡, armed with my power, descend
" to the new creation of the *Dunneahou-*
" *dah*, and release the rebellious *Debtah*
" from the *Onderah*, and place them
" in the lowest of the fifteen *Boboons*.

" *Bistnoo* stood before the throne and
" said, Eternal ONE, I have done as
" thou hast commanded.——And all

* *Dooneah*, or *dunneah*, the *world*, *Dunneahoudah*, the *worlds*, or *the universe*.

† *Boboons*, *regions* or *planets*.

‡ Why *Bistnoo* was sent on this service we have already explained in our introduction.

" the faithful angelic hoſt, ſtood with
" aſtoniſhment, and beheld the won-
" ders, and ſplendor of the new creation
" of the *Dunneaboudah*.

" And the Eternal ONE ſpake again
" unto *Biſtnoo* and ſaid.—I will form
" *bodies* for each of the delinquent
" *Debtah*, which ſhall for a ſpace be
" their priſon and habitation; in the
" confines of which, they ſhall be ſub-
" ject to natural evils, in proportion
" to the degree of their original guilt.—
" Do thou go, and command them to
" hold themſelves prepared to enter
" therein, and they ſhall obey thee.

" And *Biſtnoo* ſtood again before the
" throne, and bowed and ſaid, Eternal
" ONE, thy commands are fulfilled —
" And the faithful angelic hoſt, ſtood
" again aſtoniſhed, at the wonders
" they heard, and ſung forth the praiſe
" and mercy of the Eternal ONE.

" When all was huſhed! the Eternal
" ONE ſaid again unto *Biſtnoo*, The bodies
" which I will prepare for the recep-
" tion of the rebellious *Debtah*, ſhall
" be ſubject to change, decay, death,

" and renewal, from the principles " wherewith I ſhall form them; and " through theſe mortal bodies, ſhall the " delinquent *Debtah* undergo alternately " *eighty ſeven* changes, or *tranſmigra-* " *tions*; ſubject more or leſs, to the " conſequences of natural and *moral* " *evil*, in a juſt proportion to the de- " gree of their original guilt, and as " their actions through thoſe ſucceſſive " forms, ſhall correſpond with the li- " mited powers which I ſhall annex " to each;—and this ſhall be their " ſtate of *puniſhment* and *purgation*.

" And it ſhall be,—That when the " rebellious *Debtah* ſhall have accom- " pliſhed and paſſed through the eighty " ſeven tranſmigrations—they ſhall from " my abundant favor, animate a new " form, and thou *Biſtnoo* ſhalt call it " Ghoij *.

" And it ſhall be,—That when the " mortal body of the *Ghoij* ſhall by a " *natural* decay, become inanimate, the " delinquent *Debtah* ſhall, from my " more abundant favor, animate the

* *Ghoij*, the cow; *Ghoijal*, cows; *Goijalbarry*, a cow-houſe.

" form

" form of MHURD *,—and in this form
" I will enlarge their intellectual powers,
" even as when I first created them free;
" and in this form shall be their chief
" state of their *trial* and *probation*.

" The *Gboij* shall be by the delinquent *Debtah*, deemed sacred and holy, for it shall yield them a new and more delectable food, and ease them of part of the labor, to which I have doomed them.—And they shall not eat of the *Gboij*, nor of the flesh of any of the mortal bodies, which I shall prepare for their habitation, whether it creepeth on *Murto*, or swimmeth in *Jhoale* †, or flyeth in *Oustmaan* ‡, for their food shall be the milk of the *Gboij*, and the fruits of *Murto*.

" The mortal forms wherewith I shall encompass the delinquent *Debtah* are the work of my hand, they shall not be destroyed, but left to their natural decay; therefore whichsoever of the *Debtah*, shall by de-

* *Mhurd*, the common name of *man*, from *Murto*, matter, or earth.

† *Jhoale*, water, fluid. ‡ The *air*.

" ſigned violence bring about the diſ-
" ſolution of the mortal forms, ani-
" mated by their delinquent brethren,
" —Thou *Sieb*, ſhalt plunge the of-
" fending ſpirit into the *Onderah*, for
" a ſpace, and he ſhall be doomed to
" paſs again the eighty-nine tranſmi-
" grations, whatſoever ſtage he may
" be arrived to, at the time of ſuch
" his offence.—But whoſoever of the
" delinquent *Debtah*, ſhall dare to *free*
" *himſelf* by violence, from the mortal
" form, wherewith I ſhall incloſe him,
" —Thou *Sieb* ſhalt plunge him into
" the *Onderah* for ever.——He ſhall
" not again have the benefit of the
" fifteen *Boboons* of purgation, proba-
" tion, and purification.

" And I will diſtinguiſh by tribes and
" kinds, the mortal bodies which I have
" deſtined for the puniſhment of the
" delinquent *Debtah*, and to theſe bodies
" I will give different forms, qualities
" and faculties, and they ſhall *unite* and
" propagate each other in their tribe
" and kind, according to a natural
" impulſe which I will implant in
" them; and from this natural union,
" there ſhall proceed a ſucceſſion of
" forms;

" forms; each in his kind and tribe, " that the progreſſive tranſmigrations of " the delinquent ſpirits, may not ceaſe.

" But whoſoever of the delinquent " *Debtah* ſhall *unite* with any form out " of his own tribe and kind; thou " *Sieb* ſhalt plunge the offending ſpirit " into the *Onderah*, for a ſpace, and " he ſhall be doomed to paſs through " the eighty-nine tranſmigrations, at " whatſoever ſtage he may be arrived, " at the time he committed ſuch of- " fence.

" And if any of the delinquent " *Debtah* ſhall (contrary to the natural " impulſe which I ſhall implant in the " forms which they ſhall animate) dare " to *unite* in ſuch unnatural wiſe, as " may fruſtrate the increaſe of his " tribe and kind; thou *Sieb* ſhalt plunge " them into the *Onderah* for ever:— " And they ſhall not again be entitled " to the benefit of the fifteen *Boboons* " of purgation, probation and puriſi- " cation.

" The delinquent and unhappy *Deb-* " *tab*, ſhall yet have it in their power,

 to

" to lessen and soften their pains and " punishment, by the sweet intercourse " of social compacts; and if they love " and cherish one another, and do mu- " tual good offices, and assist and en- " courage each other in the work of " repentance for their crime of disobe- " dience; I will strengthen their " good intentions, and they shall find " favor.——But if they persecute one " another, I will comfort the persecuted, " and the persecutors shall never enter " the ninth *Boboon*, even the *first Bo-* " *boon* of purification.

" And it shall be,—That if the *Deb-* " *tah* benefit themselves of my favor " in their eighty-ninth transmigration " of *Mburd*, by repentance and good " works, thou *Bistnoo* shalt receive " them into thy bosom and convey them " to the second *Boboon* of punishment " and purgation, and in this wise shalt " thou do, until they have passed pro- " gressively the eight *Boboons* of punish- " ment, purgation, and probation, when " their punishment shall cease, and thou " shalt convey them to the ninth; even " the first *Boboon* of purification.

" But

" But it ſhall be,—That if the re-
" bellious *Debtah*, do not benefit of
" my favor in the eighty-ninth tranſ-
" migration of *Mburd*, according to
" the powers, wherewith I will inveſt
" them ;—Thou *Sieb*, ſhalt return them
" for a ſpace into the *Onderah*, and
" from thence after a time which I
" ſhall appoint, *Biſtnoo* ſhall replace
" them in the loweſt *Boboon* of puniſh-
" ment and purgation for a ſecond
" trial ;—and in this wiſe ſhall they
" ſuffer, until by their repentance and
" perſeverance in good works, during
" their eighty-ninth mortal tranſmigra-
" tion of *Mburd*, they ſhall attain the
" ninth *Boboon*, even the firſt of the
" ſeven *Boboons* of purification.—For it
" is decreed that the rebellious *Debtah*
" ſhall not enter the *Mahah Surgo*,
" nor behold my face, until they have
" paſſed the eight *Boboons* of puniſh-
" ment, and the ſeven *Boboons* of pu-
" rification.

" When the angelic faithful hoſt,
" heard all that the Eternal ONE had
" ſpoken, and decreed, concerning the
" rebellious *Debtah*; they ſung forth
" his praiſe, his power, and juſtice.

"When all was hushed! the Eternal "ONE said to the angelic host, I will "extend my grace to the rebellious "*Debtah*, for a certain space, which I "will divide into four *Jogues* *.—In the "first of the four *Jogues*, I will, that "the term of their probation in the "eighty-ninth transmigration of *Mburd*, "shall extend to 100,000 years—in "the second of the four *Jogues*, their "term of their probation in *Mburd*, "shall be abridged to 10,000 years—"in the third of the four *Jogues*, it "shall be yet abridged to 1000 years "—and in the fourth *Jogue* to one "100 years only.—And the angelic "host, celebrated in shouts of joy, the "mercy and forbearance of God.

"When all was hushed! the Eternal ONE said, It shall be,—That when "the space of time, which I have "decreed for the duration of the *Dunneahoudah*, and the space which my "mercy has allotted for the probation "of the fallen *Debtah*, shall be accomplished, by the revolutions of the "four *Jogues*,—in that day, should "there be any of them who remaining

* *Jogues*, ages, precise periods of time.

"reprobate,

" reprobate, have not paſſed the eighth " *Boboon* of puniſhment and probation; " and have not entered the ninth *Bo-* " *boon*, even the firſt *Boboon* of purifi- " cation;—thou *Sieb* ſhalt, armed with " my power, caſt them into the *Onde-* " *rab* for ever.—And thou ſhalt then " deſtroy the eight *Boboons* of puniſh- " ment, purgation and probation, and " they ſhall be no more.—And thou " *Biſtnoo* ſhalt yet for a ſpace preſerve " the ſeven *Boboons* of *purification*, " until the *Debtah*, who have benefited " of my grace and mercy, have by thee " been purified from their ſin:—— " and in the day when that ſhall be " accompliſhed, and they are reſtored " to their ſtate, and admitted to my " preſence,—thou *Sieb* ſhalt then de- " ſtroy the ſeven *Boboons* of purification, " and they ſhall be no more.

" And the angelic faithful hoſt trem- " bled at the power, and words of " the Eternal ONE.

" The Eternal ONE, ſpoke again and " ſaid.—I have not withheld my mercy " from *Moiſaſoor*, *Rhaboon*, and the " reſt of the leaders of the rebellious

" *Debtah*;

" *Debtah*;——but as they thirsted for " power, I will enlarge their powers *of* " *evil*;——they shall have liberty to " pervade, and enter into the *eight* " *Boboons* of purgation and probation, " and the delinquent *Debtah*, shall be " exposed and open to the same temp- " tations, that first instigated their re- " volt: but the exertion of those en- " larged powers, which I will give to " the rebellious leaders, shall be *to them*, " the source of aggravated guilt, and " punishment; and the resistance made " to their temptations, by the perverted " *Debtah*; shall be *to me* the *great* " *proof*, of the sincerity of their sorrow " and repentance.

" The Eternal ONE ceased.—-And " the faithful host shouted forth songs " of praise and adoration, mixed with " grief, and lamentation for the fate " of their lapsed brethren.——They " communed amongst themselves, and " with one voice by the mouth of " *Bistnoo*, besought the Eternal ONE, that " they might have permission to de- " scend occasionally to the *eight Bo-* " *boons* of punishment, and purgation, " to assume the form of *Mburd*, and

" by

by their presence, council and ex-
" ample, guard the unhappy and per-
" verted *Debtah*, against the further
" temptations of *Moisasoor*, and the
" rebellious leaders.—The Eternal ONE
" assented, and the faithful heavenly
" bands, shouted their songs of glad-
" ness and thanksgiving.

" When all was hushed! the Eter-
" nal ONE spake again and said,- Do thou
" *Birmah*, arrayed in my glory, and
" armed with my power, descend to
" the lowest *Boboon* of punishment and
" purgation, and make known to the
" rebellious *Debtah*, the words that I
" have uttered, and the decrees which
" I have pronounced against them, and
" see they enter into the bodies, which
" I have prepared for them.

" And *Birmah* stood before the
" throne, and said, Eternal ONE I have
" done as thou hast commanded.—
" The delinquent *Debtah* rejoice in
" thy mercy, confess the justice of thy
" decrees, avow their sorrow and re-
" pentance, and have entered into the
" mortal bodies which thou hast pre-
" pared for them."

REMARKS.

THE foregoing is almoſt a litteral tranſlation from the *Chartah Bhade of Bramah*, as we deſpaired of reaching the ſublime ſtile and diction of the original;—it will not we hope be diſpleaſing to our reader, if we aſſiſt his memory and recollection by a recapitulation of the ground work of theſe doctrines, preſented to him in one connected view; the more eſpecially, as we ſhall alſo be thereby the better enabled to form our neceſſary explanatory remarks.

We have ſeen that the original divine inſtitutes of *Bramah* are ſimple and ſublime, comprehending the whole compaſs of all that is; God, Angels, the viſible and inviſible worlds, man and beaſts; and is comprized under the following articles of the *Gentoo* creed. To wit—

"That there is one God, eternal, omnific, omnipotent, and omniſcient, in all things excepting a *preſcience* of the future actions of *free agents*.—*That* God from an impulſe of divine love and goodneſs, firſt created THREE angelic perſons to whom he gave precedence, though not in equal degree——*That* he afterwards

afterwards from the ſame impulſe created an angelic hoſt, whom he placed in ſubjection to *Birmah* his firſt created, and to *Biſhnoo* and *Sieb*, as coadjutors to *Birmah*.—*That* God created them all free, and intended they ſhould all be partakers of his glory and beatitude, on the eaſy conditions of their acknowledging him their Creator and paying obedience to him, and to the three primary created perſonages, whom he had put over them.—*That*, in proceſs of time, a large portion of the angelic hoſt at the inſtigation of *Moiſaſoor* and others of their chief leaders, rebelled and denyed the ſupremacy of their Creator, and refuſed obedience to his commands. *That* in conſequence the rebels were excluded heaven, and the ſight of their Creator, and doomed to languiſh for ever in *ſorrow* and *darkneſs*. *That*, after a time, by the interceſſion of the three primary, and the reſt of the faithful angelic beings, God relented, and placed the delinquents in a more ſufferable ſtate of puniſhment and probation, with powers to gain their loſt happy ſituation.—*That* for that purpoſe a new creation of the viſible and inviſible worlds inſtantaneouſly took place, deſtined for the delinquents.—*That* the new creation conſiſted of fifteen regions, ſeven below, and ſeven above this terraqueous globe, and

that

that this globe and the seven regions below it are stages of punishment and purgation, and the seven above stages of purification, and consequently that this globe is the eighth, last and chief stage of punishment, purgation and trial.—*That* mortal bodies were prepared by God, for the rebel angels, *in which* they were for a space to be imprisoned, and subject to natural and moral evils, more or less painful in proportion to their original guilt, and *through which* they were doomed to transmigrate under eighty-nine different forms, the last into that of *man*, when the powers of the animating rebel spirits, are supposed to be enlarged equal to the state of their first creation.—*That* under this form God rests his chief expectation of their repentance and restoration, and if they fail, and continue reprobate under this form, they are returned to the lowest region and sentenced to go through the same course of punishment, until they reach the ninth region, or first stage of purification, where although they cease from punishment, and gain remission and forgiveness of their guilt of rebellion: yet, they are not permitted to enter heaven, nor behold their Creator, before they have passed the seven regions of purification.——*That* the rebel-leaders had power given them by God, to enter the

eight regions of punishment and probation, and that the faithful angelic spirits, had permission occasionally to descend to those regions, to guard the delinquents against the future attempts of their leaders.—*And that*, consequently, the souls, or spirits which animate every mortal form, are delinquent angels in a state of punishment, for a lapse from innocence, in a *pre-existent state*."

We will presume to say, that the *difference* between the doctrines hitherto imputed, to these ancient people, when compared with the original tenets of the *Chartah Bhade*, will now appear so obvious to the learned and curious reader, that a further discussion of this point, is we conceive needless, and would in truth be a tacit reflection upon his understanding.—— Yet we are far from condemning the authors, who have treated on this subject; they took their information from the best lights they had;—it is only to be regretted, that in place of drinking at the fountain head, they have swallowed the muddy streams which flowed from the *Chatah* and *Aughtorrah Bhades*.—The author on his departure from *Bengal* in the year 1750, imagined himself well informed in the *Gentoo* religion, his knowledge had been acquired by conversations with the *Bramins*

of

of those *Bhades* who were near, as little acquainted with the *Chartah Bhade* of *Bramah*, as he was himself, and he had then thoughts of obtruding his crude notions on the public, had not a different necessary application of his time luckily prevented him.

When we peruse some portions of *Milton*'s account of the rebellion and expulsion of the angels, we are almost led to imagine, on comparison, that *Bramah* and he were both instructed by the same spirit; had not the soaring, ungovernable, inventive genius of the latter, instigated him to illustrate his poem with scenes too gross and ludicrous, as well as manifestly repugnant to, and inconsistent with, sentiments we ought to entertain of an omnipotent Being (as before remarked) in which we rather fear he was inspired by one of these malignant spirits (alluded to in the *Shastah* and elsewhere) who have from their original defection, been the declared enemies of God and Man.—— For however we are astonished and admire the sublimity of *Milton*'s genius, we can hardly sometimes avoid concluding his conceits truely diabolical.—But this by the by.—

Our readers are now possessed for the first time of a faithful account of the *Metempsychosis*

ſychoſis of the *Bramins*—commonly called the tranſmigration of ſouls, a term hitherto we believe little underſtood, that this doctrine was originally peculiar to the *Gentoos*, will not admit of doubt, although in after times it was embraced by the *Egyptian* Magi, and by ſome ſects amongſt the *Chineſe* and *Tartars*.——*Pythagoras*, who favored this doctrine, and was a convert to it, labored to introduce it amongſt his countrymen the *Greeks*, but failed in the attempt. He ſucceeded better with them, in the theogony, coſmogony and mythology of the *Bramins Aughtorrah Bhade Shaſtah*, although theſe conſtituted no part of the original theology of *Bramah*.

As we have reſerved a part expreſly for a diſſertation on the doctrine of the *Metempſychoſis*, we will avoid further mention of it here; but as the *Bramins* of the *Chatah* and *Aughtorrah Bhades*, inculcate and teach many corollary branches of doctrine which ſpring from this root, it is neceſſary that we recite a few of the moſt eſtabliſhed ones.

" When the delinquent *Debtah*, by the mediation of *Birmah*, *Biſtnoo* and *Moiſoor*, and the faithful angelic hoſt, were releaſed from the *Onderah*; all, except *Moiſaſoor*,

Rhaabon, and the reſt of the rebel leaders, were ſo ſtruck with the goodneſs and mercy of the Eternal ONE, that they perſevered in a pious reſignation and true penitence, during the firſt of the *four Jogues*, and multitudes aſcended, and paſſed through the fifteen *Boboons*, and regained their forfeited eſtate. —This period of time is called in the *Shaſtab* the *Syttee Jogue*, when the term of the ſpirits probation in *Mburd*, was extended to one hundred thouſand years.

"In the *ſecond* of the *four Jogues*, *Moiſaſoor* and the rebel leaders ſo effectually exerted their influence over the delinquent *Debtab*, that they ſoon began to forget their crime and diſregard their puniſhment in the *Onderah*; they rejected the councils and examples of the guardian *Debtab*, and ſtood a *ſecond time* in defiance of their Creator; and *Moiſaſoor* drew over *one third* of the remaining unpurified ſpirits.——This period is diſtinguiſhed in the *Shaſtab*, by the name of the *Tirtah Jogue*, in which the Eternal ONE retrenched the term of the ſpirits probation in *Mburd*, to ten thouſand years. In this *Jogue* however, many perſevered in goodneſs, aſcended through the fifteen *Boboons*, and regained the *Mahah Surgo*.

"In the third of the four *Jogues*, *Moisasoor's* influence increased, and he drew over half of the remaining unpurified spirits, in each of the eight *Boboons* of punishment and probation. This period is called in the *Shastah*, the *Duapaar*, or *Dwapaar Jogue*, in which the term of probation in *Mburd*, was reduced to one thousand years; yet in this *Jogue* there were many who ascended and regained the *Mahah Surgo*.

"In the fourth *Jogue*, *Moisasoor* acquired as full possession of the hearts of the remaining delinquent *Debtah* as when they first rose in rebellion with him, with very few exceptions; this period in the *Shastah* is called the *Kolee Jogue*, in which the term of probation in *Mburd* is limited to one hundred years only.—Yet even this *Jogue* affords some instances of the delinquent spirits surmounting the eight lower *Boboons*, by penitence and good works; notwithstanding the unwearied diligence of *Moisasoor*, *Rhaboon*, and the rest of the rebellious leaders, and delinquent *Debtah*, who had a second time fallen under his influence."

The *four Jogues* or ages having been so frequently mentioned in the last paragraphs, we cannot do better than explain their mean-

ing here, as ſuch explanation would prove too long for a note, it may be remembered, they are called the *Suttee Jogue*, the *Tirtah Jogue*, the *Dupaar Jogue*, and the *Kolee Jogue*; we will ſpeak to each in their order.

The *Suttee Jogue*, or the firſt age, literally the age of truth, figuratively the age of goodneſs;—in this age *Endeer* is fabled to be born, according to the *Aughtorrah Bhade*; and appointed King of the Univerſe—the word *Endeer* literally ſignifies good, and is in that *Shaſtah* oppoſed to *Moiſaſoor* or *evil*, and the various battles ſaid to be fought between this rebel angel and *Endeer*, and their deſcendants in every *Jogue*, allegorically exhibit the conflicts and progreſs of *good* and *evil* in the univerſe; *Endeer*'s being appointed univerſal Monarch in the *Suttee Jogue*, alludes to the ſtate of the delinquent *Debtah* in this age, upon their emerging from the *Onderah*, when the impreſſion of God's mercy acted ſo powerfully on their hearts, as to preſerve them in penitence and purity, during this age, notwithſtanding the utmoſt efforts of *Moiſaſoor* (or *evil)* and his adherents, to engage them in a ſecond defection.—From the word *Suttee* (truth) the word *Sanſah* in *Bengals*, and *Sutch*, in the Moors are derived,—any one acquainted

 in

in the leaſt degree with thoſe tongues, knows that the phraſe *Sanſuh Kotah*, in the one, and *Sutch Bhaat*, in the other, is commonly uſed to aſſert the verity of any thing advanced, and ſimply ſignifies, *words of truth.*

The *Tirtah Jogue*, or ſecond age.——By the term prefixed to this age, the order of the *Jogues* ſhould ſeem inverted, as the word in its ſimple conſtruction ſignifies *third.*— The words, *teen*, *tarah*, *tiſe*, *treſe*, and *tetreſe*, which expreſs the numbers three, thirteen, twenty-three, thirty and thirty-three, are all derivatives from the *Sanſcrît*, *Tirtah*, or *Tirtea*, as it is ſometimes wrote, and means the third, but oftener the *third part*, as in the preſent inſtance, where the term *Tirtah Jogue* given to the ſecond age, is alluſive to the ſecond defection of one third of the remaining unpurified delinquent ſpirits, from that penitence and purity which governed them in the *Suttee Jogue.*—In this age *Rhaam* is fabled to be born for the protection of the delinquent *Debtah*, againſt the ſnares and attempt of *Moiſaſoor* and his adherents.— The word *Rhaam* in the *Sanſcrît*, literally ſignifies protector, but in many parts of the *Aughtorrah Bhade* this perſonage is mentioned in a more extended ſenſe, as the protector of kingdoms, ſtates and property.—

Rhaam! Rhaam! is uſed as a pious ſaluta-tion, between two *Gentoos* when they meet in the morning, thereby recommending each other's perſon and property to the protection of this Demi-god.

The *Duapaar Jogue*, or third age.—This term prefixed to the third age, alludes to the ſecond defection from penitence and goodneſs of *one half* of the remaining unpu-rified *Debtah—dua*, or *dwa* ſimply ſignifies, two, or the ſecond, but here by the addition of *paar*, it means *the half*; thus *duapaar deen*, expreſſes half the day, and *duapaar rhaat* half the night,—that is if the phraſe iſſues from the mouth of a polite *Gentoo*—but the vulgar would ſay *adab deen* and *adab rhaat*, *adab* being the common *Bengal* word for half.—In the beginning of this *Jogue* the *Aughtorrah Bhade* fixes the birth of *Kiſ-ſen Taghoor*.—The word *kiſſen* in the *San-ſcrît* ſignifies a ſcourge, and this *being* is in that *Bhade* frequently diſtinguiſhed as the ſcourge of tyrants and tyranny.—*Tagoor* li-terally means *revered*, *reſpected*, and is a com-mon appellation given to *Bramins*.

The *Kolee Jogue*, or the fourth and pre-ſent age.—*Kolee* in the *Sanſcrît* ſignifies cor-ruption, pollution, impurity, conſequently

Kolee

Kolee Jogue means the age of pollution.—In this age (ſay the *Bramins*) children ſhall bear falſe witneſs againſt their parents, and before the expiration of it—the ſtature of the *Mhurd* by the wickedneſs of the rebellious *Debtah* that animates it, ſhall be ſo reduced, that he will not be able to pluck a *Bygon* (*berengelah* *) without the help of a hooked ſtick.—We have often, whilſt at the head of the judicial court of *Cutcherry* at *Calcutta*, heard the moſt atrocious murders and crimes confeſſed, and an extenuation of them attempted, by pleading, *it was the Kolee Jogue*.—How far the poetical conceits of *Ovid*, and others, touching the golden, &c. ages, have been framed from *Bramah*'s *four Jogues*, we leave to the inveſtigation of the curious.

It is an eſtabliſhed doctrine of the *Aughtorrah Bhade*, that the three primary created perſonages, as well as the reſt of the heavenly angelic faithful ſpirits, have from time to time according to the permiſſion given them by God, deſcended to the eight *Bohoons* of puniſhment, and have voluntarily ſubjected themſelves to the feelings of natural and moral evil, for the ſake of their brethren, the delinquent *Debtah*. And to

* The *Egg Plant*.

this end, have undergone the eighty-nine transſmigrations *; and that it is thoſe benevolent ſpirits, who have at different times appeared on this earthly region, under the mortal forms and names of *Endeer*, *Bramah*, *Jaggernaut*, *Kiſſen Tagoor*, *Rhaam*, *Luccon*, *Kalkee*, (or *Kallee*) *Surſuttee*, *Gunnis*, *Kartic*, &c.—That have oppoſed and fought againſt *Moiſaſoor*, *Rhaabon*, and their iniquitous adherents——and have proved themſelves under the various characters of Kings, Generals, Philoſophers, Lawgivers and Prophets, ſhining examples to the delinquent *Debtah*, of ſtupendous courage, fortitude, purity and piety.—That their viſitations were frequent during the *Tirtah*, and *Duapaar Jogues*, but rare ſince the commencement of the *Kolee Jogue*, becauſe in this age the delinquent *Debtah* in general are deemed utterly reprobate, and hardened in their wickedneſs beyond the power of council or example; ſo that they are in a manner left, and given up to their *own powers*, and abandoned to the full influence of *Moiſaſoor*.——But that there are ſtill in every

* Hence the *Gentoos* dread of killing even by accident any thing that has life, as thereby they may not only diſpoſſeſs the ſpirits of their allied *Debtah*, but alſo, thoſe of the celeſtial *Debtah*, who are working for their redemption.

period

period of time ſome few inſtances of the delinquents exertion of their *own powers* for their ſalvation, and that when this is manifeſt to God, he permits the celeſtial *Debtah* inviſibly to aid, confirm, and ſupport them.

Although the *Shaſtah* of *Bramah* denies the preſcience of God reſpecting the actions of free-agents, yet the *Bramins* maintain that his knowledge extends to the thoughts of every created being, and that the moment a *thought* is conceived by the ſoul or ſpirit, it is ſympathetically conveyed to God.—It is upon this principle that the adorations, prayers, petitions and thankſgivings, which the *Gentoos* prefer to the Deity himſelf are offered in ſolemn ſilence; but it is not ſo with regard to the invocations and worſhip, inſtituted by the *Aughtorrah Bhade* to be paid to the ſubordinate celeſtial beings, for theſe are addreſſed in loud prayer, joined to the clang of various muſical inſtruments.

We have already ſlightly touched on the religious veneration paid to the *Ghoij* in a particular diſtrict of *Bengall*, although it is beyond doubt, that their devotion to this animal was univerſal throughout *Indoſtan* in former times.—The original ſource of this regard, was of a two fold nature, as a religious

gious and political inſtitution: firſt, in a religious ſenſe; as holding in the rotation of the *Metempſychoſis*, the rank immediately preceding the human form; this conception is the true cauſe of that devout, and ſometimes enthuſiaſtic veneration paid to this animated form, for the *Bramins* inculcate that when the *Ghoij* ſuffers death by accident or violence, or through the neglect of the owner, it is a token of God's wrath againſt the wickedneſs of the ſpirit of *the proprietor*, who from thence is warned that at the diſſolution of his human form, he will not be deemed worthy of entering the firſt *Boboon* of purification, but be again condemned to return to the loweſt region of puniſhment: hence it is, that not only mourning and lamentation enſue on the violent death of either cow or calf—but the proprietor is frequently enjoined, and oftener voluntarily undertakes, a three years pilgrimage in expiation of his crime, forſaking his family, friends and relations, he ſubſiſts during his pilgrimage on charity and alms.—It is worthy remark, that the penitent thus circumſtanced, ever meets with the deepeſt commiſeration, as his ſtate is deemed truely pitiable; two inſtances have fallen within our own knowledge where the penitents have devoted themſelves to the ſervice of God, and a pilgrimage during the term of their life.

Secondly,

Secondly, the *Ghoij* is venerated by the *Gentoos* in a political ſenſe, as being the moſt uſeful and neceſſary of the whole animal creation, to a people forbid feeding on fleſh, or on any thing that had breathed the breath of life; for it not only yielded to them delectable food, but was otherways eſſentially ſerviceable in the cultivation of their lands; on which depended their vegetable ſubſiſtence.

The *Gentoos* hold that the females of all animated forms are, more or leſs, favored of God, but more eminently in the form of *Moiyah* in the eighty-ninth tranſmigration; the word ſignifies *excellent*, and is applied to the female of *Mburd*; *Rhaan* is the common name for woman, though it uſually means a married *Moiyah*, and the *Gentoo* Princeſſes have no higher title than *Rhaanee*. The female or *Moiyah* of *Mburd*, is ſuppoſed to be animated by the moſt benign and leaſt culpable of the apoſtate angels, and that from this form, in every period of the *four Jogues*, an infinitely greater number of the delinquent ſpirits, have entered the firſt region of purification, than from the form of *Mburd*.

The ſudden death of infants, the *Bramins* ſay, marks the ſpirit favored of God, and

that it is immediately received into the bosom of *Bistnoo*, (the preserver) and conveyed to the first region of purification.—The sudden death of adults, on the contrary, they pronounce a mark of God's wrath against the animating spirit, as it's term of probation in *Mburd*, is cut short.——The great age of man, when it is accompanied with the enjoyments of his faculties and understanding, is pronounced by the *Bramins* to be the greatest blessing God can bestow upon this mortal state, as thereby the term of the spirits probation is prolonged; adding that the limited space of one hundred years, decreed by God in the present *Kolee Jogue*, is full short for the works of repentance and goodness, and that when the life and understanding is preserved beyond that limited term, it ought to be deemed a signal mark of God's special grace and favor.

Longevity, in (what we call) the brute creation, is by the *Bramins* esteemed a mark of the great delinquency of the spirits which animate those tribes, because they are so long debarred and with-held from their great and chief state of probation in *Mburd*.—The *Gentoos* estimate the greater or lesser delinquency of the apostate spirits, by the class of mortal forms they are doomed to inhabit; thus,

thus, all voracious and unclean animals are ſuppoſed to be animated by the moſt malignant ſpirits ;—if a hog or dog touch a *Gentoo*, he is defiled, not from the animal form, but from the perſwaſion, that the *Debtah* animating that form, is a malignant ſpirit. —Every voracious animal, that inhabits the earth, air and waters, and men whoſe lives and actions are publicly and atrociouſly wicked, come under that claſs of ſpirits.— On the contrary, thoſe ſpirits that animate the forms which ſubſiſt on vegetables, and do not prey upon each other, are pronounced favored of God.

The *general warfare* which is obſerved in the animal world, whereby the deſtruction of one ſpecies is the neceſſary ſupport and ſubſiſtence of others, the *Bramins* aſſert is the lot of puniſhment decreed by God for the moſt guilty of the apoſtate angels, who are thereby made *his* inſtruments of puniſhment to *each other*, every of theſe tribes being a deſtined prey to one another.—The natural enmity which ſome claſſes of animals bear to others, whereby they live in a continued ſtate of war and contention, whenever they meet, although they do not ſubſiſt on each other, proceeds they ſay from the ſame cauſe; the delinquent *Debtah* being

deſtined

destined as a punishment, in those forms to exercise that propensity to hatred, envy, and animosity, on one another, which they had so impotently dared to exert against their Creator.

The rotation of animal forms destined for the habitation of the delinquent *Debtah*, are not, say the *Bramins*, precisely the same, on repetition of the eighty-nine transmigrations; but are arbitrary and rests with the will of God; but it is their belief that the least guilty of the *Debtah*, transmigrate only through those forms which by their nature are destined to subsist on the vegetable creation; and that the three changes immediately preceding the spirits animating the *Gboij* (that is the eighty-fifth, eighty-sixth, and eighty-seventh) are into the most innocent of the species of *birds*, the *goat* and the *sheep*, the animals most favored of God, next to the *Gboij* and *Mhurd*.—From hence the rigid *Bramins* execrate with bitterness, the cruelty of those nations, who wickedly and wantonly, select and slaughter the best beloved created forms of God, namely the birds, the goat, the sheep, and the cow, to satisfy their unnatural lust of appetite, in defiance not only to his express command and prohibition, but in opposition to the

natural

natural and obvious conſtruction of the mouth and digeſtive faculties of *Mburd*, which marks him, deſtined with other forms moſt favored of God, to feed and ſubſiſt on the fruits and produce of the earth with the additional bleſſing of the milk of the *Gboij*, and of other animals.—For this degeneracy, they account no otherwiſe, than piouſly lamenting the pitiable ſtate of *Mburd*, ſince the commencement of the *Kolee Jogue*, adding, that by juſt conſequence the tranſgreſſion carries its puniſhment along with it, for by this aſſemblage of unnatural and forbidden food, variety of diſeaſes are entailed, which cut ſhort the term of probation in *Mburd*, by which the delinquent ſpirit robs himſelf of more than half of that ſpace of indulgence and trial which his Creator has graciouſly beſtowed upon him, and which he by a freſh inſtance of his diſobedience, ungratefully rejects.

Ovid in his fifteenth book of *Metamorphoſes* introduces *Pythagoras* diſſuading mankind from killing and feeding on his fellow creatures. Our readers will excuſe us, if we tranſcribe ſuch parts of his pathetic arguments, as are ſtrictly in point with the ſubject of the preceding paragraph.

" He

"He firſt the taſte of fleſh, from tables drove,
And argued well, if arguments could move.
O mortals! from your fellows blood abſtain,
Nor taint your bodies, with a food prophane;
While corn and pulſe by nature are beſtow'd,
And planted orchards bend their willing load;
While labor'd gardens wholeſome herbs produce,
And teeming vines, afford their gen'rous juice;
Nor tardier fruits of cruder kind are loſt,
But tam'd by fire or mellow'd by the froſt;
While kine to pails, diſtended udders bring,
And bees their honey, redolent of ſpring;
While earth, not only can your needs ſupply,
But laviſh of her ſtores, provides for luxury;
A guiltleſs feaſt, adminiſters with eaſe,
And without blood, is prodigal to pleaſe;
Wild beaſts their maws, with their ſlain breth'ren fill,
And yet not all,—for ſome refuſe to kill;
Sheep, goats, and oxen, and the nobler ſteed,
On browſe and corn, and flow'ry meadows feed;
Bears, tigers, wolves, the angry lions brood,
Whom heaven endu'd with principles of blood,
He wiſely ſunder'd, from the reſt to yell,
In foreſt, and in lonely caves to dwell;
Where ſtronger beaſts, oppreſs the weak by night,
And all in prey, and purple feaſts delight.

"O impious uſe! to Nature's laws oppoſed,
Where bowels are, in others bowels cloſed;
Where fatten'd, by their fellow's fat they thrive,
Maintain'd by murder, and by death, they live;

'Tis

'Tis then for nought, that mother Earth provides
The ſtores of all ſhe ſhows, and all ſhe hides;
If men with fleſhy morſels muſt be fed,
And chaw with bloody teeth the breathing bread;
What elſe is this, but to devour our gueſts,
And barb'rouſly renew Cyclopean feaſts.
We by deſtroying life, our life ſuſtain,
And gorge th' ungodly maw, with meats obſcene.

" Not ſo the golden age, who fed on fruit,
Nor durſt with bloody meals their mouths pollute;
Then birds, in airy ſpace, might ſafely move,
And tim'rous hares on heaths ſecurely rove,
Nor needed fiſh the guileful hooks to fear,
For all was peaceful, and that peace ſincere.
Whoever was the wretch, and curs'd be he,
That envy'd firſt, our food's ſimplicity;
The eſſay of bloody feaſts, on brutes began,
And after forged the ſword to murder man;
Had he the ſharpened ſteel, alone employed
On beaſts of prey, which other beaſts deſtroyed,
Or man invaded, with their fangs and paws,
This had been juſtifyed by Nature's laws,
And ſelf defence:—but who did feaſts begin
Of fleſh, he ſtretch'd neceſſity, to ſin.
To kill man-killers, man has lawful power,
But not the extended licence to devour.

" Ill habits gather, by unſeen degrees,
As brooks make rivers, rivers run to ſeas;
The ſow, with her broad ſnout, for rooting up,
Th' entruſted ſeed, was judg'd to ſpoil the crop;
And intercept the ſweating farmer's hope.

The oovetous churl, of unforgiving kind,
The offender to the bloody prieſt reſign'd;
Her hunger was no plea, for that ſhe dy'd;
The goat came next in order to be tried.
The goat had crop'd the tendrils of the vine,
In vengeance the laity, and clergy jcin,
Where one had loſt his profit, one his wine.
Here was, at leaſt, ſome ſhadow of offence,
The ſheep was ſacrificed, on no pretence,
But meek, and unreſiſting innocence.
A patient, uſeful creature, born to bear,
The warm and woolly fleece, that cloth'd her murderer;
And daily to give down the milk ſhe bred,
A tribute for the graſs on which ſhe fed:
Living both food and raiment ſhe ſupplies,
And is of leaſt advantage, when ſhe dies.

"How did the toiling ox, his death deſerve,
A downright ſimple drudge, and born to ſerve;
O tyrant! with what juſtice can'ſt thou hope?
The promiſe of the year a plenteous crop,
When thou deſtroy'ſt thy lab'ring ſteer, who till'd
And plough'd with pain, thy elſe ungrateful field;
From his yet reeking neck, to draw the yoke,
That neck with which the ſurly clods he broke;
And to the hatchet, yield thy huſband man,
Who finiſhed autumn, and the ſpring began.

"Nor this alone! but heaven itſelf to bribe,
We to the gods, our impious acts aſcribe;
Firſt recompence with death, their creatures toil,
Then call the bleſt above to ſhare the ſpoil.

The faireſt victim, muſt the pow'rs appeaſe
(So fatal 'tis ſometimes too much to pleaſe)
A purple fillet his broad brow adorns,
With flow'ry garlands crown'd and gilded horns:
He hears the murd'rous prayer the prieſt prefers,
But underſtands not! 'tis his doom he hears:
Beholds the meal, betwixt his temples caſt,
(The fruit and product of his labors paſt,)
And in the water, views perhaps the knife,
Uplifted to deprive him of his life;
Then broken up alive, his entrails ſees
Torn out for prieſts t'inſpect the gods decrees.

"From whence, O mortal man! this guſt of blood
Have you deriv'd? and interdicted food?
Be taught by me, this dire delight to ſhun,
Warn'd by my precepts, by my practice, won;
And when you eat the well-deſerving beaſt,
Think, on the lab'rer of your field, you feaſt.

"Then let not piety be put to flight,
To pleaſe the taſte of glutton appetite;
But ſuffer inmate ſouls ſecure to dwell,
Leſt from their ſeats your parents you expell;
With rabid hunger feed upon your kind,
Or from a beaſt diſlodge a brother's mind."

That *Pythagoras* carried ſuch ſentiments from the *Bramins*, and labored to obtrude them upon his countrymen, is beyond controverſy; the pathetic perſwaſives he urged to them in that age to abſtain from the

feeding on their brethren of the creation, proved however as ineffectual then, as we conceive it would be in the present, the more's the pity—for it is to be feared we shall to the end of the chapter—Rise, kill, and eat.

Regarding the description (which *Ovid* puts in the mouth of *Pythagoras)* of the ancient religious sacrifices, we must in justice to the *Bramins* say he could not borrow it from them; in this particular the original religious tenets of the *Gentoos* differ from all the ancients, for they were strangers to those bloody sacrifices and offerings; neither of the *Gentoo Bhades* having the least allusion to that mode of worshipping the deity; and the *Bramins* say, nothing but *Moisasoor* himself could have invented so infatuated and cruel an institution, which is manifestly so repugnant to the true spirit of devotion, and abhorrent to the Eternal ONE.

That every animal form is endued, with cogitation, memory and reflection, is one of the most established tenets of the *Bramins*; indeed it must consequentially be so, on the supposed *Metempsychosis* of the apostate spirits, through these mortal forms.—Every state of the delinquent spirits abode in the eight *Boboons*, they say, is a state of humilia-

humiliation, puniſhment and purgation, that of *Mburd* not excepted; and that the purpoſe of the Eternal ONE would be defeated by himſelf, had he not endued them with rationality and a conſciouſneſs of their ſituation.——In the form of *Mburd* alone, is the ſpirit's ſtate of probation, becauſe in this form only, he again becomes an abſolute and *free agent*; and in this alone lies the difference between *Mburd*. and the reſt of the animal created forms, for in theſe, the ſpirit's intellectual faculties are circumſcribed, more or leſs, by the varied conſtruction of the forms, and limited within certain bounds, which they cannot exceed,—that conſciouſneſs of thoſe confined powers, and envy at the ſuperiour ſtate of *Mburd*, conſtitutes their chief puniſhment; that this unceaſing envy, and *reſentment* of the uſurped tyranny which *Mburd* aſſumed over the animal creation (from the beginning of the *Kolee Jogue*) are the cauſes which made them in general ſhun his ſociety, and live in a ſtate of enmity with him, according to the force of the natural powers, which the Eternal ONE has endued them with; that where ſome of the ſpecies appear an exception to this general bent, it proceeds from the weakneſs of their natural powers; or the ſuperiour craft and ſubtility of *Mburd*, who firſt deceitfully

allured them to ſlavery and deſtruction.——That neither *envy* or enmity in the animal created forms, nor uſurped tyranny on the part of *Mburd*, had exiſtence in the breaſts of either, before the beginning of the *Kolee Jogue*, when a univerſal degeneracy of almoſt all the remaining unpurified *Debtah* prevailed through all their mortal forms—which until that period had lived in amity and harmony, as conſcious of being involved under the ſame ſentence and diſpleaſure of their Creator; and laſtly—That the uſurped tyranny of *Mburd* over the reſt of the delinquent angels was diſpleaſing to the Eternal ONE, and will be a charge exhibited againſt the ſpirit by *Biſtnoo* at the diſſolution of *Mburd*, for that in place of cheriſhing the unhappy delinquents during their ſtate of humiliation and puniſhment, they do, by the force of their tyrannic uſurpation, labor to make their ſtate more miſerable, than the Eternal ONE intended it ſhould be, in violation of his expreſs injunction, *that they ſhould love one another*.

The *Bramins* hold, that every diſtinct ſpecies of animal creation have a comprehenſive mode of communicating their ideas, peculiar to themſelves; and that the *Metempſychoſis*

fychosis of the delinquent ſpirits extends through every organiſed body, even to the ſmalleſt inſect and reptile;—they highly venerate the bee, and ſome ſpecies of the ant, and conceive the ſpirits animating thoſe forms are favored of God, and that its intellectual faculties, are more enlarged under them, than in moſt others.

Although we have already ſhewn that the bloody ſacrifices of the ancients was no part of the *Gentoo* tenets, yet there ſubſiſts amongſt them at this day, a *voluntary ſacrifice*, of too ſingular a nature, to paſs by us unnoticed; the rather as it has been frequently mentioned by various authors, without we conceive that knowledge and perſpicuity which the matter calls for; the ſacrifice we allude to, is the *Gentoo wives burning with the bodies of their deceaſed huſbands*. We have taken no ſmall pains to inveſtigate this ſeeming cruel cuſtom, and hope we ſhall be able to throw ſame ſatisfactory lights on this very extraordinary ſubject, which has hitherto been hid in obſcurity; in order to which we will firſt remove one or two obſtructions that lie in our way, and hinder our nearer and more perfect view of it.

honor, purification, and the profperity of their family, for from their infancy, they are inftructed by the houfehold *Bramin* to look upon this cataftrophe, as moft glorious to themfelves, and beneficial to their children: the truth is, that the children of the wife who burns, become thereby illuftrious, and are fought after in marriage by the moft opulent and honourable of their *caft*, and fometimes received into a caft fuperiour to their own.

That the *Bramins* take unwearied pains to encourage, promote, and confirm in the minds of the *Gentoo* wives, *this fpirit of burning*, is certain (their motives for it, the penetration of our readers may by and by probably difcover) and although they feldom lofe their labor, yet inftances happen, where fear, or love of life, fets at nought all their preaching; for it fometimes falls out that the firft wife refufes, and the fecond burns; at others, they both refufe; and as but one can burn, it fo happens, that when the fecond wife has iffue by the deceafed, and the firft none, there commonly enfues a violent contention between them, which of the two fhall make the facrifice; but this difpute is generally determined by the *Bramins*, in favor of the firft, unlefs fhe is pre-

vailed on by perswasion, or other motives to wave her right, in favor of the second.—Having elucidated these matters, we will proceed to give our readers the best account, we have been able to obtain of the origin of this remarkable custom.

At the demise of the mortal part of the *Gentoo's* great Law-giver and Prophet BRAMAH, his wives, inconsolable for his loss, resolved not to survive him, and offered themselves voluntary victims on his funeral pile.—The wives of the chief *Rajahs*, the first officers of the state, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example set them by the wives of *Bramah*; —the *Bramins* (a tribe then newly constituted by their great legislator) pronounced and declared, *that the delinquent spirits of those heroines, immediately ceased from their transmigrations, and had entered the first Boboon of purification*—it followed, that *their* wives claimed a right of making the same sacrifice of their mortal forms *to God*, and *the manes* of their deceased husbands;——The wives of every *Gentoo* caught the enthusiastic (now pious) flame.——Thus the heroic acts of a few women brought about a general custom, the *Bramins* had given it

the

the stamp of religion, they foisted it into the *Chatah* and *Aughtorrah Bhades*, and instituted the forms and ceremonials that were to accompany the sacrifice, strained some obscure passages of *Bramah*'s *Chartah Bhade*, to countenance their *declared sense* of the action, and established it as a religious tenet throughout *Indostan*, subject to the restrictions before recited, which leaves it a voluntary act of glory, piety and fortitude.——Whether the *Bramins* were sincere in their declared sense, and consecration of this act, or had a view to the securing the fidelity of their own wives, or were actuated by any other motives, we will not determine.——

When people have lived together to an advanced age, in mutual acts of confidence, friendship and affection; the sacrifice a *Gentoo* widow makes of her person (under such an affecting circumstance as the loss of friend and husband) seems less an object of wonder; ——but when we see women in the bloom of youth, and beauty, in the calm possession of their reason and understanding, with astonishing fortitude, set at nought, the tender considerations of parents, children, friends, and the horror and torments of the death they court, we cannot resist viewing such

an

an act, and such a victim, with tears of commiseration, awe and reverence.

We have been present at many of these sacrifices: in some of the victims, we have observed a pitiable dread, tremor, and reluctance, that strongly spoke repentance for their *declared resolution*; but it was now too late to retract, or retreat; *Bistnoo* was *waiting for the spirit*.—If the self doomed victim discovers want of courage and fortitude, she is with gentle force obliged to ascend the pile, where she is held down with long poles, held by men on each side of the pile, until the flames reach her; her screams and cries, in the mean time, being drowned amidst the deafening noise of loud musick, and the acclamations of the multitude.—— Others we have seen go through this fiery trial, with most amazing steady, calm, resolution, and joyous fortitude.——It will not we hope be unacceptable, if we present our readers with an instance of the latter, which happened some years past at the *East India* company's factory at *Cossimbuzaar*, in the time of Sir *Francis Russell's* chiefship; the author, and several other gentlemen of the factory were present, some of whom are now living:—from a narrative, which the author then transmitted to *England* he is

now

now enabled to give the particulars of this most remarkable proof of female fortitude, and conſtancy.

" At five of the clock on the morning of the 4th of *February*, 1742-3, died *Rhaam Chund Pundit* of the *Mahabrattor* tribe, aged twenty-eight years; his widow (for he had but one wife) aged between ſeventeen and eighteen, as ſoon as he expired, diſdaining to wait the term allowed her for reflection, immediately declared to the *Bramins* and witneſſes preſent her reſolution to burn; as the family was of no ſmall conſideration, all the merchants of *Coſſimbuzuar*, and her relations, left no arguments uneſſayed to diſſuade her from it— Lady *Ruſſel*, with the tendereſt humanity, ſent her ſeveral meſſages to the ſame purpoſe;— the infant ſtate of her children (two girls and a boy, the eldeſt not four years of age) and the terrors and pain of the death ſhe ſought, were painted to her in the ſtrongeſt and moſt lively colouring—ſhe was deaf to all,—ſhe gracefully thanked Lady *Ruſſell*, and ſent her word *ſhe had now nothing to live for*, but *recommended her children to her protection*.—When the torments of burning were urged in terrorem to her, ſhe with a reſolved and calm countenance, put her finger into the fire, and held it there a conſiderable

time,

time, ſhe then with one hand put fire in the palm of the other, ſprinkled incenſe on it, and fumigated the *Bramins*. The conſideration of her children left deſtitute of a parent was again urged to her.—She replied, *he that made them, would take care of them.*— She was at laſt given to underſtand, ſhe ſhould not be permitted to burn *; this for a ſhort ſpace ſeemed to give her deep affliction, but ſoon recollecting herſelf, ſhe told them, *death was in her power, and that if ſhe was not allowed to burn, according to the principles of her caſt, ſhe would ſtarve herſelf.*— Her friends, finding her thus peremptory and reſolved, were obliged at laſt to aſſent.

" The body of the deceaſed was carried down to the water ſide, early the following morning, the widow followed about ten o'clock, accompanied by three very principal *Bramins*, her children, parents, and relations, and a numerous concourſe of people. The *order of leave* for her burning did not arrive from *Hoſſeyn Khan*, *Fouzdaar* of *Morſhadabad*, until after one, and it was then brought by one of the *Soubah*'s own officers, who

* The *Gentoos* are not permitted to burn, without an order from the *Mahommedan* government, and this permiſſion is commonly made a perquiſite of ——

had

had orders to ſee that ſhe burnt voluntarily. —— The time they waited for the order was employed in praying with the *Bramins*, and waſhing in the *Ganges*; as ſoon as it arrived, ſhe retired and ſtayed for the ſpace of half an hour in the midſt of her female relations, amongſt whom was her mother; ſhe then diveſted herſelf of her bracelets, and other ornaments, and tyed them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile; on the pile was an arched arbor formed of dry ſticks, boughs and leaves, open only at one end to admit her entrance; in this the body of the deceaſed was depoſited, his head at the end oppoſite to the opening.—At the corner of the pile, to which ſhe had been conducted, the *Bramin* had made a ſmall fire, round which ſhe and the three *Bramins* ſat for ſome minutes, one of them gave into her hand a leaf of the bale tree (the wood commonly conſecrated to form part of the funeral pile) with ſundry things on it, which ſhe threw into the fire; one of the others gave her a ſecond leaf, which ſhe held over the flame, whilſt he dropped *three times* ſome ghee on it, which melted, and fell into the fire (theſe two operations, were preparatory ſymbols of her approaching diſſolution

by fire) and whilſt they were performing this, the third *Bramin* read to her ſome portions of the *Augbtorrab Bbade*, and aſked her ſome queſtions, to which ſhe anſwered with a ſteady, and ſerene countenance; but the noiſe was ſo great, we could not underſtand what ſhe ſaid, although we were within a yard of her.—Theſe over, ſhe was led with great ſolemnity *three times* round the pile, the *Bramins* reading before her; when ſhe came the third time to the ſmall fire, ſhe ſtopped, took her rings off her toes and fingers, and put them to her other ornaments; here ſhe took a ſolemn majeſtic leave of her children, parents, and relations; after which, one of the *Bramins* dip'd a large wick of cotton in ſome ghee, and gave it ready lighted into her hand, and led her to the open ſide of the arbor; there, all the *Bramins* fell at her feet;——after ſhe had bleſſed them, they retired weeping;—by two ſteps, ſhe aſcending the pile and entered the arbor; on her entrance, ſhe made a profound reverence at the feet of the deceaſed, and advanced and ſeated herſelf by his head; ſhe looked, in ſilent meditation on his face, for the ſpace of a minute, then ſet fire to the arbor, in *three places*; obſerving that ſhe had ſet fire to leeward, and that the flames blew from her, inſtantly ſeeing her

her error ſhe roſe, and ſet fire to windward, and reſumed her ſtation; enſign *Daniel* with his cane, ſeparated the graſs and leaves on the windward ſide, by which means we had a diſtinct view of her as ſhe ſat. With what dignity, and undaunted a countenance, ſhe ſet fire to the pile the laſt time, and aſſumed her ſeat, can only be conceived, for words cannot convey a juſt idea of her.—The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her."

We ſee our fair country-women ſhudder at an action, which we fear they will look upon, as a proof of the higheſt infatuation in their ſex.—Although it is not our intention here to defend the tenets of the *Bramins*, yet we may be allowed to offer ſome juſtification on behalf of the *Gentoo* women in the action before us—Let us view it (as we ſhould every other action) without prejudice, and without keeping always in ſight *our own* tenets and cuſtoms, and prepoſſeſſions that too generally reſult therefrom, to the injury of others;—if we view theſe women in a juſt light, we ſhall think more candidly of them, and confeſs they act upon heroic, as well as rational and pious principles: In order to this we muſt conſider them as a race of females

trained from their infancy, in the full conviction of their *celeſtial rank*; and that this world, and the corporeal form that incloſes them, is deſtined by God, the one as their place of puniſhment, the other as their priſon.——That their ideas are conſequently raiſed to a ſoothing degree of dignity befiting angelic beings.—They are nurſed and inſtructed in the firm faith—that this voluntary ſacrifice, is the moſt glorious period of their lives, and that thereby the celeſtial ſpirit is releaſed from its tranſmigrations, and evils of a miſerable exiſtence, and flies to join the ſpirit of their departed huſband, in a ſtate of purification; add to this, the ſubordinate conſideration of raiſing the luſtre of their children, and of contributing by this action to *their* temporal proſperity;—all theſe it muſt be owned are prevalent motives, for chearfully embracing death, and ſetting at nought every common attachment which the weakneſs of humanity urges, for a longer exiſtence in a world of evil.—Although theſe principles are in general ſo diametrically contrary to the prevailing ſpirit, and genius of our fair country-women, who (from a happy train of education) in captivating amuſements and diſſipation, find charms ſufficient in this world, to engage their wiſhes for a perpetual

residence in it; yet we will depend on their natural goodness of heart, generosity and candor, that they will in future look on these their *Gentoo* sisters of the creation, in a more favorable, and consistent light, than probably they have hitherto done; and not deem *that action* an infatuation, which results from principle. Let them also recollect that their own history affords illustrious examples in both sexes of voluntary sacrifices by fire, because they would not subscribe even to a different mode of professing the same faith. Besides—a contempt of death, is not peculiar to the women of *India*, it is the characteristic of the nation; every *Gentoo* meets that moment of dissolution, with a steady, noble, and philosophic resignation, flowing from the established principles of their faith.

Before we close this subject, we will mention one or two more particulars relative to it.—It has been already remarked in a marginal note, that the *Gentoo* women are not allowed to burn, without an order of leave from the *Mahommedan* government; it is proper also to inform our readers this privilege is never withheld from them.—There have been instances known, when the victim has, *by Europeans*, been forceably rescued

from the pile; it is currently ſaid and believed (how true we will not aver) that the wife of Mr. *Job Charnock* was by him ſnatched from this ſacrifice; be this as it may, the outrage is conſidered by the *Gentoos*, an atrocious, and wicked violation of their ſacred rites and privileges.

Having now brought our fourth general head to a concluſion, and faithfully, to the beſt of our knowledge (with the materials we are poſſeſſed of) exhibited the original tenets of the ancient *Bramins*, according to the firſt book of *Bramah*'s *Chartah Bhade*; and having in our remarks given ſuch elucidations as we thought our ſubject called for, we ſubmit our imperfect work (for imperfect we muſt ſtill call it) with all due deference to the public; hoping that ſome more capable head and hand, will be ſtimulated by our endeavours, to produce a more full, and ſatisfactory relation, of the reſt of his doctrines.—— A large field is yet left open, for the exerciſe of induſtry and talents. *Bramah*'s firſt ſection of his ſecond book on the creation of this globe, will be the ſubject of our next general head.—— His third book directing the plain and ſimple modes of worſhip to be paid to God, and the three primary created beings, and

his fourth *sublime book*, (which the *Gentoos* commonly call *Bramah Ka, Insoff Bhade*, or, *Bramah*'s book of justice) wherein is expressly recited and enjoined, the duties and offices, which the delinquent *Debtah* shall observe and pay to each other; these two last mentioned books, and part of the second, we say, must lie in oblivion, until some one, blessed with opportunity, leisure, application, and genius, brings them to light.

The End of the Fourth Chapter.



CHAP. V.

Of the Creation of the Worlds.

INTRODUCTION.

IN the fifth ſection of our laſt general head, *Bramah* recites, that the Eternal ONE, (after he had promulged his gracious intention, of mitigating the puniſhment of the fallen angels, at the interceſſion of the remaining faithful hoſt;) "retired into himſelf, and became inviſible to them, for the ſpace of five thouſand years."——In his introduction to the act of creation of the worlds in his ſecond book, he takes again occaſion to repeat the above mentioned paſſage, and explains it by an inference, that during THAT SPACE, the Eternal ONE was employed in meditation on his intended new creation;—and although it appears, from the ſame ſection, that this ſtupendous work, was produced by an *inſtantaneous fiat* of the Deity,

Deity, yet *Bramah*, to display the infinite and amazing wisdom of his Creator, enters into a sublime, and philosophic disquisition and description, of his modes (if we may be allowed the expression) and manner of creation, in the marvellous construction of the fifteen *Boboons*, that constitute the *Dunneaboudah*, or universe;—these descriptions, he couches under allegories, then commonly and familiarly understood, at which the reader will the less wonder, when he knows, that at this day it is the usual mode of conversing, amongst well educated *Gentoos*.

In this exhibition of infinite wisdom, *Bramah* gives a short, simple and elevated description, of each of the fifteen *Boboons*, their situation, their rank, and peculiar destination, with the appellations appropriated to the angelic inhabitants, in their progressive passage from one sphere to another. Our memory only supplies us with the names of the sojourners of the ninth, fifth, sixth and seventh, that is, the first, and three last of the seven regions of purification, to wit, the spheres of the *Pereeth logue* *, the *Munnoo*

* *Logue*, literally people. *Pereeth logue*, purified people.

logue *, the *Debtah logue* †, and the *Birmah logue* ‡; in the laſt mentioned ſphere, according to the *Bramins* computation, a complete day is equal to twenty-eight *Munnunturs* of vulgar time. (Vid. ſixth or next general head.)

On the foundation of *Bramah*'s deſcription of the fifteen *Boboons*, the compilers of the *Aughtorrah Bhade* have raiſed an elaborate chimerical ſuperſtructure: that confounds the underſtanding.

As the *Bramins* conceptions and calculation of the age and future duration of the univerſe, will be the ſubject of our next general head, we ſhall ſay nothing more of it here,. than to remind our readers, that they date it's exiſtence from the rebellious angels being releaſed from the *Onderah*.

We again lament the loſs of our materials, which confines us to the eighth ſection of

* *Munnoo logue*, *people of contemplation*, from *mun*, or *mon*, *thought*, *reflection*, alludes to God's being worſhipped in this ſphere in ſilent meditation.

† In this ſphere the angels are firſt ſuppoſed to regain properly their title of *Debtah*.

‡ In this ſphere the delinquents are ſuppoſed to be cleanſed from the pollution of their ſin, regenerated, and fit to enter again the *Mahah Surgo*, and to be readmitted to the preſence of their Creator.

Bramah's

Bramah's ſecond book that treats only of the creation of this terreſtrial planet, to which we will now proceed, premiſing that it is diſtinguiſhed by the title of *the eighth Boboon of Murto*, which literally ſignifies *the region of earth*.



A SIILF

SECT. VIII.

" *Birmabab* * or *Creation.*

" And it was———that when the " Eternal ONE, resolved to form the " now creation of the *Dunneaboudah*, he gave the rule of *Mahah Surgo* to his first created *Birmah*, " and became invisible to the whole " angelic host.

" When the Eternal ONE, first began " his intended new creation of the " *Dunneaboudah*, he was opposed by two " mighty *Ossoors* †, which *proceeded* " from the *wax* of *Brum*'s ear; and " their names were *Modoo* ‡ and *Kytoo* ‖.

" And the Eternal ONE, contended " and *fought* with *Modoo* and *Kytoo*, " five thousand years, and he smote

* This title is prefixed to every section of *Bramah*'s second book, *Birmah* in the figurative sense (before explained) signifying *creation*.

† The common appellation given to *giants*, but is variously used in the *Shastah*, to express *excrescence*, *excretion*, and *secretion*.

‡ *Discord*, *enmity*. ‖ *Confusion*, *tumult*.

" them

" them on his *thigh* *, and they were " *lost* and assimilated with *Murto*.

" And it was,—that when *Modoo* " and *Kytoo* were subdued, the Eternal " ONE emerged from his state of in- " visibility, and glory encompassed him " on every side!

" And the Eternal ONE spoke, and " said, Thou *Brmah* † shalt *create* and " form all things that shall be made " in the new creation of the fifteen " *Boboons* of punishment, and purifi- " cation, according to the powers of the " spirit, wherewith thou shalt be in- " spired.——And thou, *Bistnoo* ‡, shalt " superintend, cherish, and *preserve* all " the things and forms which shall be " created.——And thou, *Sieb* ||, shalt " *change*, or *destroy*, all creation, ac- " cording to the powers, wherewith I " will invest thee."

* Reduced them to subjection, or obedience: *touching the thigh*, amongst the ancient *Gentoos*, was a token of *subjection*.

† *Power of creation*. Vid. introduction to the fourth chapter.

‡ *Preserver*. Vid. introduction to the fourth chapter.

|| *Mutilator*, *destroyer*. Vid. introduction, &c.

" And when *Birmah*, *Bistnoo*, and " *Sieb*, had heard the words of the " Eternal ONE, they all bowed obe- " dience *.

" The Eternal ONE spoke again, " and said to *Birmah*, Do thou begin " the creation and formation of *the* " *eighth Boboon*, of punishment and *pro-* " *bation*, even the *Boboon* of *Murto*, " according to the powers of the spirit " wherewith I have endued thee, and " do thou, *Bistnoo*, proceed to execute " thy part.

" And when *Brum* † heard the " command, which the mouth of the " Eternal ONE had uttered; he straight- " ways formed a *leaf of beetle*, and he " floated on the *beetle leaf* over the sur- " face of the *Jhoale*; and the children ‡ " of *Modoo* and *Kytoo*, fled before

* The foregoing exordium of the general act of creation of the *Dunneahoudah*, preceeds every one of the fifteen sections of *Bramah*'s second book.

† *Birmah* and *Brum*, are, in the act of creation, synonimous terms.

‡ Supposed remains of discordant matter. The *Bramins* supposed the first principles of things prior to the creation of the universe, to have been in a fluid state.

" him,

" him, and vaniſhed from his pre-
" ſence.

" And when the agitation of the " *Jhoale* had ſubſided, by the powers " of the ſpirit of *Brum*, *Biſtnoo* ſtraight-" ways transformed himſelf into a " *mighty boar* *, and deſcending into " the abyſs of *Jhoale*, he brought up " *the Murto* on his tuſks.—Then ſpon-" taneouſly iſſued from him, a *mighty* " *tortoiſe* †, and a *mighty ſnake* ‡.

" And *Biſtnoo* put the ſnake erect " upon the *back* of the tortoiſe, and " placed *Murto* upon the *head* of the " ſnake.

" And all things were created and " formed by *Birmah* in the eighth " *Boboon* of puniſhment and *probation*, " even the eighth of *Murto*, according " to the powers of the ſpirit, where-" with the Eternal ONE had endued " him:

* The *Gentoos* ſymbol of *ſtrength*, becauſe, in proportion to his ſize, he is the ſtrongeſt of all animals.

† The *Gentoos* ſymbol of *ſtability*.

‡ The *Gentoos* ſymbol of *wiſdom*.

" And

" And *Biſtnoo* took upon him the
" ſuperintendence and charge of all
" that was created, and formed, by
" *Birmah* in the eighth *Boboon* of
" *Murto*; and he cheriſhed and *pre-*
" *ſerved* them, as the words of the
" Eternal ONE had directed, and com-
" manded."

REMARKS.

IN the ſame ſublime allegorical manner, has *Bramah* deſcribed the creation of *Surjee* *, and *Chunder* †, and the other twelve *Boboons* of the *Dunneaboudah*, without pretending, or aiming to dive into, and explain, the principles of matter, or the nature of thoſe eſſential laws of motion by which the Deity guides and governs his creation; the wiſdom of *Bramah* has elſewhere marked ſuch fruitleſs enquiries, with the *ſtamp* of preſumption and folly; and that the knowledge of *theſe*, and the mode of the exiſtence of God, is concealed even from the three primary created beings themſelves.

From the foregoing ſpecimen of the creation of the eighth region, as well as

* The *Sun*. † The *Moon*.

from

from *Bramah*'s hiſtorical diſcuſſion of the other fourteen, it is moſt obvious, that the perſonages which he introduces as actors in the work of that creation were intended by him to be taken only in a figurative ſenſe, as expreſſive of the three ſupreme attributes of the Deity, his power *to create*, his power *to preſerve*, and his power *to change*, or *deſtroy*, as before hinted *.—For if they were to be underſtood in any other ſenſe, it would expreſly contradict his own text, where he repreſents the creation of the *Dunneaboudah* as proceeding from the *inſtantaneous* fiat of the Eternal ONE; and a further proof of *Bramah*'s plain intention, reſults from his prefixing the ſame exordium to each of his ſections of creation.

But as the real ſenſe and meaning of the allegory (then clearly underſtood by all) was, in proceſs of time, loſt to the generality of the *Gentoos*; the compilers of the *Chatah* and *Aughtorrah Bhades*, took the advantage (which ignorance and time gave them) and not only realiſed *Bramah*'s three myſtical *beings*, but created alſo a multitude of ſubordinate actors, and made Demi-gods and Divinities of them all, inſtituting particular days, faſts, and feſtivals, and other exterior

* Vid. Introduction to the fourth chapter.

worſhip,

worſhip, to each :—Thus *Surjee* and *Chunder*, *Modoo* and *Kytoo*, and a race of their children and deſcendants, became Demi-gods and heroes; and ſcorning to confine themſelves to the eighth *Boboon*, they ranſacked the fourteen, and framed divinities of the principal perſonages which their wild imagination ſuppoſed reſident in each of them, and allotted to them peculiar divine worſhip, which ſubſiſts to this day.

It will not, we hope, be thought an improbable conjecture, if we ſay, that the allegorical parts of *Bramah's Chartah Bhade*, (which truely bears a divine ſemblance) being thus perverted or groſly miſtaken by the very tribe, which he had inſtituted guardians over it, and being ſubſequently communicated to the *Egyptian* Magi, and by them circulated through the ſtates of *Greece*, afforded them, as well as *Rome* and the whole *Weſtern* world, thoſe inexhauſtible ſupplies of *mythological ſyſtems*, which held their exiſtence and authority even long after the light of chriſtianity had ſhone upon them.——But to reſume our more immediate ſubject.

The act of creation of the *Boboon of Murto*, is repreſented in the annexed plate N° 1. which (with others we ſhall have occaſion

to present to the reader) was drawn by the instructions, and under the eye of a judicious *Bramin* of the *Battezaar* tribe, the tribe, as before noticed, usually employed in expounding the *Shastahs*.

Brum * is represented lying and floating on a leaf of *bleetle*, over the troubled surface of the abyss of *Jhoale*; the three primary beings appear before it, in the posture of adoration, *Birmah* on the right, *Bistnoo* in the middle, and *Sieb* on the left.——On the right, above the abyss, is figured a huge *boar*, bearing on his tusks a lump of earth. —On the left, above the abyss, is represented a *tortoise*, on which a snake rests his tail, bearing *Murto* (or the *earth*) on his head.— *Brum* and *Birmah* are habited alike; and are each figured with four heads and four arms.—The *three* primary beings, are supposed in the posture of adoration, to be receiving the commands of the Eternal ONE, touching his projected new creation; and the other figures express the *three* gradations of the work, namely the beginning, the progress, and completion †.

* *Spirit* or *essence* of the Eternal ONE: vide Introduction to the fourth chapter.

† Vide Plate N° 1.

Notwithſtanding the ſagacious reader, by a bare reference to the marginal notes which we have affixed to the text of *Bramah*, will readily conceive the ſpirit of the allegory contained in it; yet as ſome paſſages of it requires a further explanation than could be huddled into a note, we will add the whole interpretation of it under one connected view.

The Eternal ONE having determined on the creation of the univerſe, like a ſupreme wiſe architect, he *retired* for a ſpace to project his ſtupendous plan, and prepare his materials. — He was *oppoſed* in the operation by the *diſcord, confuſion* and *tumult* of the elements that compoſe the *abyſs of Jhoale*; —he ſeparated, ſubdued, brought them under *ſubjection*, and prepared them to receive his intended impreſſions.—He exerts his *three* great attributes, to *create, preſerve*, or *deſtroy*, which are figuratively repreſented by the *three* primary created beings—His *ſpirit* floats upon the ſurface of the abyſs of *Jhoale*, or fluid matter,—Creation takes place.—*Birmah* (or Creation) is repreſented with four heads and four arms to denote the *power* of God in the act of creation.--*Biſtnoo the preſerver* is transformed into a mighty *boar*, emblematically ſignifying *the ſtrength* of God in the act of creation.—

The

The tortoise mystically denotes the *stability* and *permanency* of the foundation of *the earth*, and the snake the *wisdom* by which it is *supported*. These latter operations are given to *Bistnoo*, because the *earth* was the grand principle or parent, from whence he was to draw the means for the *preservation* of the future animal creation, destined for the prisons of the rebellious *Debtah*; a work which we may gather from *Bramah*'s text, was reserved for the hand of *God himself*, as *they* were to be endued with *rational powers*.—It may be asked why *Brum*, is represented floating, particularly on a *beetle leaf*? To this we can only reply, that the plant is deemed sacred amongst the *Gentoos*, it's culture is made under the auspices of the *Shastah*, and instruction of the *Bramins*; *unclean persons* are prohibited entering into a *beetle garden*, as the approach of any impurity is pronounced fatal to the plant, in the infancy of its growth.

To conclude this general head—How far *Homer*, *Virgil*, *Lucretius*, *Ovid*, *Lucian*, &c. have in their conceptions of the creation, (by means of the *Egyptians*) built on, and availed themselves of the simple *cosmogony* of *Bramah*, we leave the learned and curious to trace.—Although in fact, it is obvious,

 that

that this ancient ſage, aimed at no other ſolution of that ſtupendous and incomprehenſible act, than to inculcate, that the univerſe was produced by *the eſſence* and voluntary *power*, *ſtrength* and *wiſdom* of GOD. That it is *preſerved* and ſuſtained by original conſtituent *powers* impreſſed on it by the Deity, and that it is liable *to change* and diſſolution, at his divine pleaſure and will.

The End of the Fifth Chapter.



A Pilgrim at his Devoti

CHAP. VI.

The Gentoo manner of computing Time, and their conception of the age of the universe, and the period of its dissolution.

[From Bramah's Chartah Bhade, in the supplement to his Birmahah.]

SIXTY *nimicks*, or winks of the eye, make one *pull*.

Sixty *pulls*, make one *gurree*.

Sixty *gurrees*, make one complete day, or one day and one night.

Three hundred and sixty-five complete days and fifteen *gurrees* make one solar year.

The *Gentoos* divide the complete day into eight parts, to which they give the term *paar*, commencing their day at six in the morning;—thus *ek paar dheen* * equals our nine in the morning; *duapaar dheen*, our noon; *teenpaar dheen*, our three afternoon; *Chaarpaar dheen*, our six in the evening;—the divisions of the night are distinguished by the word *rhaat* (night) in place of

* Literally, *one part* of *day*.

dheen, as *ek paar rhaat*, equals our nine at night; and ſo on.

It is the province of the *Bramins* in this country to keep the account of time, and there is no *Gentoo* of diſtinction but retains in his houſe and on his journeys one of theſe time keepers, whoſe intire buſineſs it is to regulate time, and ſtrike the *gurrees* as they paſs, on the *Ghong*, an extended ſheet of copper, which yields the ſound of a ſolemn bell.

Bramah meaſures ſpace or duration of time, from the creation of the *Dunneaboudah*, or univerſe, by the revolutions of the *four Jogues*.

	Years.
The firſt age, or *Suttee Jogue*, contains thirty-two lac years of vulgar time, or	3,200,000
The ſecond age, or *Tirta Jogue*, ſixteen lac, or	1,600,000
The third age, or *Dwapaar Jogue*, eight lac, or	800,000
The fourth age, or *Kolee Jogue*, four lac, or	400,000
	6,000,000

Ekutter (ſeventy one) revolutions of the four *Jogues* make one *Munnuntur* of vulgar time, or years 426,000,000.

(The word *Munnuntur*, is in this place ſtrictly applied by *Bramah* to *ſpace of time*, but it is by him frequently uſed with a retroſpect ſignification to the act of *creation*, and is ſometimes given as an additional name to *Birmah*, as *Birmah Munnuah*, alluding to the creation being the reſult of thought and meditation;—the word, as we before remarked in a marginal note, ſprings from *Mon*, or *Mun*, thought, reflection; *Munnoo Logue*, the people of thought, or contemplation.—The compilers of the *Aughtorrah Bhade* derive the word *Munnuntur* from *Munnuah* or *Munnooah*, whom (by perverting the ſenſe of *Bramah*) they make to be the fabulous perſonal offspring of *Birmah*, and report mighty feats of his prowefs in war, againſt *Moiſaſoor*, and his adherents.)

When *Bramah* deſcended to promulge the written law and commands of the Eternal ONE to the *Gentoos*, he at the ſame time (namely, the beginning of the preſent *Kolee Jogue* *) declared, "*from the regiſters*

* Vide Introduction to the fourth chapter.

of Surgo, that the *Dunneaboudah*, was then entering into the eighth revolution of the four *Jogues*, in the *second Munnuntur*.;" consequently, according to *Bramah*'s account, (and if our calculation be right) the precise age of *this*, and the other fourteen planets of the universe, amounted to, at that period, four hundred and sixtyeight millions of years. And if we substract the 4866 years, which have elapsed since the descent of *Bramah*, we shall find the remainder of the *Kolee Jogue* will be 359,134 years: at the expiration of which, *Bramah* pronounced and prophecied, that the patience and forbearance of the Eternal ONE would be withdrawn from the delinquent *Debtah*, and destruction *by fire* fall upon the eight regions of punishment, purgation and probation †.

In the supplement to his BIRMAHAH, *Bramah* likewise taught, that the *Boboon* of *Murto*, had undergone *three* remarkable changes, and would undergo *three* more, before its final dissolution in common with the other seven *Boboons*; but he specifies not of what nature *those changes* were, or would be;—he also declares, "*that after a long* "*space, a second new creation will take place*; "*but of what kind, or on what principles it*

† Vide towards the close of the fifth section.

"*would*

" *would be constructed, was only known to the*
" ETERNAL ONE."

The cause of the superstitious veneration paid by the *Gentoos* to the numericals ONE and THREE has, we conceive, been obvious to the discerning reader as he travelled thro' these sheets.——It is remarkable, that a *Gentoo* never gives or receives an obligation for an even sum; if he borrows or lends a hundred, a thousand, or ten thousand rupees, the obligation runs for a hundred and *one*, a thousand and *one*, ten thousand and *one*, &c. The *Mahommedans*, in conformity only, have generally adopted this custom; hence it was, that the revenues stipulated to be paid annually by *Soujah Khan* into the royal treasury, were *one* khorore, *one* lac, *one* thousand, *one* hundred, and *one* rupee.

The End of the Sixth Chapter.

CHAP. VII.

Of the Gentoo Fasts, and Festivals, &c.

[From the Chatah and Aughtorrah Bhade Shastahs.]

INTRODUCTION.

AS the *Gentoo* year begins the first of *April*, we will trace their holy days as they fall in turn from that day, premising that the word *Ouposs* signifies a fast, *Purrup* a feast, and *Poojah* worship, but when accompanied with an offering, it is then called *Birto Poojah.*—*Poojah* is also sometimes used to signify the altar on which they offer.

The *Gentoo* holy days are guided by the course and age of the moon, and generally take their denomination from that, or from the religious duties that are enjoined on those particular days, and sometimes from both.

Their offerings confift of fruits, fome particular facred plants and flowers, powdered fugar, falt, meal, and different kinds of grain.

First Holy Day. *Ouposs.*

OKHUIJ TERTEA, falls on the *third* day of the new moon in *April*, and is dedicated to the giving *alms* and benefactions to the *Bramins*, as the word *Okhuij* imports. —This day is alfo ordained for making the Gentoo pickle called *Koffundee*, made only on this day, by the wives of the *Bramins*; it is compofed of green mango's, tamarind, muftard feed, and frefh muftard feed oil; it is deemed a holy pickle, and the only one the *Gentoos* ufe with their food. April.

Second. *Ouposs.*

POORNEMEE †, falls on the full moon in *April*, and is ftrictly ordained for wafhing and purifying in the river *Ganges*, and for diftributing charity.

Third. *Ouposs Poojah—Purrup.*

ORUN || SUSTEE, falls on the fixth day of the new moon in *May*, and is dedicated to the goddefs *Suftee*, the goddefs of gene- May.

† *Poorah*, full.

|| *Orun*, the *morning ftar*, often ufed to exprefs the *dawn of day*.

ration,

ration, who is worſhipped when the *morning ſtar* appears, or at dawn of day, for the propagation of children, and to remove barrenneſs.—On this day preſents are uſually made by the parents to their ſons in law, and the day ends with a *purrup* or feaſt.

Fourth. *Purrup*, at night *Poojah.*

DUSSARRAH, as the word imports, falls on the tenth day of the new moon in *May*; it is dedicated to the God *Gunga*. the God of the *Ganges*, who is fabled to have arrived on earth on this day of the moon, and in this month—it is alſo dedicated to the Goddeſs *Moonſhee Tagooran* *, Goddeſs of ſnakes, and fabulous daughter of *Sieb*.

Fifth. *Oupoſs-Poojah*.

POORNEMEE falls on the full moon in *May*, and is dedicated to *Jaggernaut*, (ſynonimous with *Biſhnoo*.) This day is otherwiſe called from the duty enjoined on it, the *Sinan* †, *Jattra* ‡, or *general waſhing* in the *Ganges*—and it is almoſt incredible to think the immenſe multitude of every age and ſex that appears on both ſides of the river,

* *Tagooran*, prieſteſs, ſometimes goddeſs.
† *Sinan*, bathing.
‡ *Jattra*, literally ſignifies *a dance of many*.

throughout

throughout it's whole courſe, at one and the ſame time.

Sixth. *Oupoſs-Purrup.*

RHUTT JATTRA, falls on the ſecond day of the new moon in *June*; it is dedicated to *Jaggernaut* and *Biſtnoo.*—On this day the *Rhutt*, or triumphal car of *Jaggernaut*, is carried forth about a mile, reſts, and is returned on the ninth day of the moon.—From the ſeventh day of the moon to the tenth, both incluſive, is the UMBOOBISSEE; during which ſpace, the earth is left to *her purgations*, and neither plough, ſpade, or any other inſtrument of tillage, permitted to moleſt her.—The term UMBOOBISSEE, which needs no further explanation, is applied to women under the ſame circumſtances. June.

Seventh. *Oupoſs.*

SYON † EKKADUSSEE, as the laſt word imports, falls on the *eleventh* day of the new moon in *June*, and is a ſolemn faſt. *Jaggernaut* (or *Biſtnoo*) is fabled to *ſleep* for four months;—which only ſignifies that the rainy ſeaſon about this time ſetting in for four months, the care of *Biſtnoo* (the pre-

† *Syon*, ſleep, repoſe.

ſerver)

ſerver) is ſuſpended, as immaterial, the rains ſecuring their crops of grain.

Eighth. *Ouposs.*

POORNEMEE, as the word imports, falls on the *full moon* in *June*, and is dedicated to waſhing in the *Ganges*, and charity to the *Bramins.*

Ninth. *Ouposs.*

DUADUSSEE, as the word ſignifies, falls
July. on the *twelfth* day of the new moon in *July*, and is devoted to waſhing in the *Ganges*, and giving alms.

Tenth. *Ouposs-Purrup.*

EKKADUSSEE, TERADUSSEE, CHOWTADUSSEE and POORNEMEE, the eleventh, thirteenth, fourteenth, of the new moon in *July*, to the *Poornemee* or full incluſive, are dedicated to the *Joolna Jattra* of *Kiſſen Tagoor*; but theſe are not directed by the *Shaſtah*, and are only obſerved by the *Gentoos* of the *Kettery* tribe.

Eleventh. *Ouposs.*

JURMO † OOSTOOMEE falls on the eighth day after the full, or twenty-third day of

† *Jurmo*, nativity.

the moon in *July*, and is dedicated to the birth of *Kissen Tagoor*, who is fabled to have then descended for the destruction of *Kunksoo Rajah*, a famous *Ossoor* and tyrant. It is observed as a solemn fast.

Twelfth. *Purrup.*

Lukee † *Poojah* falls on the first *Thursday* in the month of *August*; she is the *Gentoo* Goddess of all kinds of grain, and is fabled to be the wife of *Bistnoo*, the *preserver*; she is worshipped at this time on the coming in the *Paddy*, the name given to rice in the husk.—The day concludes with a feast. August.

Thirteenth. *Purrup.*

UNNUNTO BIRTO, falls on the fourteenth day of the moon in *August*, and is dedicated to *Bistnoo* with the epithet of *Unnunto*, or the *unknown*; an offering of grain is made to him, and the day concludes with a feast.

Fourteenth. *Ouposs.*

ARUNDAH POOJAH falls on the thirtieth day of *August*, and is dedicated to *Moonshee Tagooran* (the feminine of *Tagoor*) Goddess of snakes.——The precise interpretation of *Arundah* we have lost, and will not impose

† *Lukee*, plenty, affluence.

on

on our readers.—Although this day is a faſt, it ends in a feaſt of the *new rice*, boiled early, and *eaten cold*; to which eſſential circumſtance we think the word *Arundah*, given to this *Poojah*, alludes; but we are not poſitive.

Fifteenth. *Purrup*.

DRUGAH POOJAH falls on the ſeventh day of the new moon in *September*, and continues the eighth and ninth. The eighth is obſerved as a faſt by thoſe who have no children.—*This* is the grand general feaſt of the *Gentoos*, uſually viſited by all *Europeans*, (by invitation) who are treated by the proprietor of the feaſt with the fruits and flowers in ſeaſon, and are entertained every evening whilſt the feaſt laſts, with bands of ſingers and dancers.—This Goddeſs is the firſt in rank and dignity, and the moſt active of all the fabulous deities of the *Aughtorrah Bhade*, and is ſtiled the wife of *Sieb*, the *deſtroyer*, the third of the three primary created beings. She is as often ſtiled *Bowannee* †, as *Drugah* ‡; and frequently *Bowannee Drugah*: the cauſe of her deſcent is thus derived:—God having appointed *Endeer* ‖ and his deſcendants uni-

September.

† *Perſevering.* ‡ *Virtue.* ‖ *Goodneſs.*

verſal

versal *Rajahs* of the world, the appointment was illy brooked by *Moisasoor* *; he thereupon drew together his adherents, and waged war against *Endeer* and his descendants, who were at last in the *Duapaar Jogue* obliged to fly, and leave the government of the world to *Moisasoor*; which proved the source of ravages, murders, and confusion.—*Endeer*, and his few adherents, were confined to a small portion of the world, from whence, in compassion to mankind, they with piety and humility petitioned the three primary created beings to implore the Eternal ONE to redress the grievances resulting from the usurped power of *Moisasoor*.—The three beings interceded, and obtained permission that *Bowannee Drugah* should descend on the earth, for the destruction of *Moisasoor* and his adherents, which the *Gentoos* are taught to believe she will in the end effect, and finally restore the government of the world to *Endeer* and his descendants, according to the first intention of the Eternal ONE. Hence was the *Drugah Poojah* instituted, during which the Supreme Being is invoked, through her mediation, to hasten that wished-for period.—The allegory in the foregoing recital is so plain by a reference to the marginal notes,

* *Evil.*

that we will not affront the underſtanding of our readers by offering an explanation, although we ſhall illuſtrate it further when we give a particular interpretation of the plate N° 2.

Sixteenth. *Purrup.*

DUSSUMEE, or the tenth day of the new moon in *September*, when the image of DRUGAH is caſt into the *Ganges*, with the univerſal acclamations of the people, and is ſaid to be returned to her huſband *Sieb*. Purification by waſhing in the *Ganges* on this day is ſtrictly enjoined.

Seventeenth. *Ouposs.*

LUKEE POOJAH falls on the full moon in *September*, on which ſhe is worſhipped all night, during which nothing is drank but the water of the coco nut.

Eighteenth. *Ouposs.*

KALLEKA, *Kalkee* or *Kallee Poojah*, (for they are ſynonimous) falls on the laſt day of the moon in *September*. This goddeſs is worſhipped all the night of that day univerſally, but in a more particular manner at *Kallee Ghat*, about three miles ſouth of *Calcutta*; an ancient *Pagoda* dedicated to her there, ſtands cloſe to a ſmall brook, which

is

is by the *Bramins* deemed to be the original course of the *Ganges*.——The parts of the *Gentoo* Goddess (like the parts of some modern saints) are worshipped in various parts of *Indostan*, her *eyes* at *Kallee Ghat*, her head at *Banaras*, her hand at *Bindoobund*; but where the remains of her are distributed has escaped our memory *.—She takes her name from her usual habiliment, which is *black*, and is frequently called the *black Goddess*; *Kallee* is the common name for ink.—She is fabled to have sprung, completely armed, from the *eye of Drugah*, at a time when she was hard pressed in battle by the tyrants of the earth †.——On this fast, worship and offerings are paid to the *manes* of deceased *ancestors*. Besides the last mentioned annual custom, every *Gentoo* keeps the anniversary of their father's death, in fasting and worship to his *manes*, which is called *Baap ka Surraad* ‡.—It is worthy remark (by the bye) that in all *Devonshire*, the word *Kallee* expresses black or smut: why the same combination of letters should convey the same idea to people so far removed from each other, we leave the curious to account for.

* Plate Nº 3.

† The various heads which appear scattered over the plate, signify the many tyrants and monsters she slew in conjunction with *Drugah*.

‡ *Sacred to the father.*

Nineteenth. *Purrup.*

RAAS ‡ JATTRA, falls on the full moon in *October*, and is continued to the seventeenth of the moon; it is dedicated to *Kissen Tagoor Kettry*.—This feast is universally observed, but in a most extraordinary manner celebrated at *Bindobund*, in commemoration of a marvellous event which is fabled to have happened in the neighbourhood of that place.—A number of virgins met to celebrate, in mirth and sports, the descent of *Kissen* ||: in the heighth of their joy, the God appeared amongst them, and proposed to them a *dance*, to which they objected, as *they* were many, and *he* but one; to obviate this objection, he divided himself into as many *Kissens* as there were virgins, who immediately entered into a *circular* dance with them, as represented in the plate Nº 4. In the centre circle he is represented standing in a disengaged attitude, attended by the nymphs *Nundee* and *Bringbee* (joys and sports) who are making him offerings of flowers and fruits.

October.

Twentieth. *Ouposs.*

KARTIK *Poojah* falls on the last day of the moon in *October*.—This divinity is fabled to be the youngest son of *Moisoor* (or *Sieb*)

‡ A *circle*. || Plate Nº 4.

and

and *Drugah*; he is worſhipped on this day by thoſe who have not been bleſſed with children, and man and woman are enjoined a ſtrict faſt.——The word *Kārtik*, ſtrictly means *conſecration*, hence this divinity is ſaid to be the inviſible guardian, and ſuperintendant of the *Gentoo Pagodas*. The word alſo ſometimes ſignifies *holineſs*. The month of *October* takes its name from him, becauſe in this month the *Pagodas* are generally conſecrated.

Twenty-firſt. *Purrup*.

NOVONO † is celebrated on the firſt *lucky Thurſday* in *November*, on the firſt coming in of the new grain of the ſecond crop; the *lucky Thurſday* is fixed in a conſultation of *Bramins*, and is a general feaſt. November.

Twenty-ſecond. *Oupoſs-Purrup*.

LUKEE POOJAH falls on the firſt *Thurſday* in the month of *December*, on getting in all the new harveſt, when this favorite Goddeſs of the *Gentoos* receives a ſolemn thankſgiving for all the bleſſings of the year; the day is paſſed in faſting, worſhip, waſhing and purifying in the *Ganges*; at night they feaſt. December.

† *New rice.*

Twenty-third. *Purrup.*

LUKEE POOJAH SANKRANTEE * falls on the last day in *December*, when this Goddess is again worshipped as on the last mentioned holy-day, excepting the fast. On this day bread is distributed in alms, according to every one's ability.

Twenty-fourth. *Purrup.*

SEEREE PUNCHEMEE falls on the fifth day of the new moon in *January*, and is dedicated to *Surfuttee* †, the *Gentoo* Goddess of arts, and letters.—She is fabled to be the daughter of *Birmah* and *Birmaanee*. January. The *Koyt Cast*, or tribe of writers, are prohibited the use of pen and ink on this festival, *which* are consecrated to her for the day, and a cessation is put to business of every kind.—*Seeree* signifies *fortune*, *success*, and is the *first* word of every epistolary correspondence in the *Gentoo* language.

Twenty-fifth. *Birto.*

ORUN OODEE, ‖ SUPTIMEE, falls on the seventh day of the new moon in *January*, and is called *Soorjee Poojah*, or *worship to the*

* *Sunkrantee* signifies the last day in every month.

† *Invention, contrivance, ingenuity, genius.*

‖ *Rising of the dawn.*

sun;

ſun; to whom offerings are made of peculiar flowers in the *Ganges*.

Twenty-ſixth. *Ouposs.*

BHIM EKADUSSEE falls on the eleventh day of the new moon in *January*; the day is dedicated to *Kiſſen*, and commemorates the abſtinence of *Bhim*, a voracious *Eater*, who faſted on this day; he is called the brother of *Judiſteen*. *Bhim* is the common name of reproach for a *Glutton*, but who this *Judiſteen* is, or what the occult meaning and real ſignification of this faſt, has ſlipped our memory, and we will not ſubſtitute any interpretation that is not warranted by our materials, or from our certain and clear knowledge.

Twenty-ſeventh. *Ouposs.*

POORNEMEE, or the full moon in *January*, is dedicated to *Biſtnoo*, the *cheriſher*.—— Faſting, waſhing and alms.

Twenty-eighth. *Ouposs.*

SIEBRATEER, *Chowturduſſee*, or the fourteenth after the full, falls on the twenty-ninth day of the moon in *January*, and is dedicated to *Sieb*, the deſtroyer, who is worſhipped with faſting, offerings, and prayer *all the night*, as the additional *rateer* annexed to the title of this holy-day imports.

Twenty-ninth. *Ouposs.*

GOVINDUSSEE falls on the twelfth day of the moon in *February*, and is dedicated February. to *Bistnoo* the *comforter*, as the word *Govin*, or *Govindu* signifies, and is one of the many appellatives given to the second of the *three* primary created persons, and he is worshipped on this day with fasting, prayer, &c.

Thirtieth. *Purrup.*

DOLE † JATTRA falls on the *Poornemee* or full moon in *February*, and is sacred to *Kissen Tagoor.* On this feast day it is that the *Gentoos* cast the powder of a certain red flower, called *Faag*, on all they meet; but whence this custom, or for what cause this feast was first instituted, has escaped us.

Thirty-first. *Ouposs.*

BARRANEE JATTRA, or *Modoo Kistna* ‡ *Tiradussee* (the thirteenth after the full) falls on the twenty-eighth day of the moon in *February:* if this falls on a *Saturday*, it is called *Barranee*, and if the star *Satoo Bissab* is then on the meridian, it is called *Mahah Barranee*; and again, if the star *Soobo Jogue* is in conjunction with *Satoo Bissab*, it is

† *Dole*, a drum.

‡ *Kissen*, *Kistna*, are synonimous with *Bistnoo*, but allude to different attributes.

then

then called * *Mahab Mahab Barranee.* ——These conjunctions are uncertain, but when they happen, it is deemed a most holy day, and is observed by universal purification in the *Ganges*, and worship and offerings to *Soorjee*, or the *sun*. It fell out last on the twenty-eighth of *February*, 1759.—As we have lost the precise meaning and etymology of the word *Barranee*, and confess ourselves ignorant of the astronomy of the *Bramins*, we will not attempt an explanation of this fast.

Thirty-two. *Ouposs-Purrup.*

LUKEE POOJAH falls on the first *Thursday* in *March*, when this goddess is worshipped universally, and thanked for all the productions of the earth, all being brought forth by this time. March.

Thirty-second *Purrup.*

DURGAH *Poojah*, and *Bhasuntee* ‡ *Poojah*, falls on the seventh day of the new moon in *March*, and continues the eighth, ninth and tenth—on the last, her image is cast into the *Ganges*. This feast is instituted for the

* *Most great.*
‡ *The end, final, conclusive,* alluding to this being the last feast of the year, preceding the *Gentoo* Lent.

same

ſame purpoſes as the other grand one, but not with that parade and univerſality.

Thirty-third. *Ouposſ.*

SIEB, or *Sunnias* * *Poojah*, is from the firſt to the thirtieth of *March*, with only a ſhort ſuſpenſion during the term of the *Durgah Poojah* above-mentioned—The *Sunnias Poojah*, is the *Gentoo* Lent; their penances, mortifications, and *ſelf* corporal puniſhments, have been ſo often deſcribed, we will not particularize any of them. The *Churruck* †, or day of *ſwinging*, falls on the thirtieth. From this penance the three caſts, or tribes, of *Bramins*, *Bydees* ‡, and *Koyts*, are exempted by the *Augitorrah Bhade*; and, in fact, none but the very loweſt of the people go through any of the publick penances; but, every caſt faſts and worſhips the twenty-ninth, the day preceding the *Churruck*.—This ſolemn faſt is dedicated to *Sieb*, or *Moideb*, or *Moiſoor*, the *Mutilator*, and *averter of evil*; through whom, at this ſeaſon, the Eternal ONE is invoked, to defend them from the influence of *Moiſaſoor* and his adherents, and avert

* *Penitents.* † Literally ſignifies a *Wheel*—— but the circle which the penitent deſcribes in ſwinging round has given it this appellation.

‡ *Bydees*, the tribe that profeſs the practice of phyſick.

the

the final doom pronounced againſt the delinquent *Debtah*.

There is a feſtival inſtituted to *Rhaam*, the *protector*, which is entitled the RHAAM JATTRA, but the preciſe time of it's celebration we have utterly forgot.—*Rhaam* is another of the multitude of names, or rather attributes, given to *Biſtoo*, the *preſerver*.

How far the origin of the faſts, feſtivals, terms, &c. of the *Egyptians*, *Greeks* and *Latins*, may be traced from the *Chatah* and *Aughtorrah Bhade Shaſtahs*, we ſubmit and recommend to the elucidation of our learned readers, who will be the better enabled to make ſuch an enquiry from what follows.

Explanation of the Plate or Repreſentation of the Gentoos grand feaſt of the Drugah.

Plate N° 2.

The repreſentation of the Drama in this grand *Gentoo* feaſt will, we doubt not, appear genuine to many thouſands now in *England*, as it is a ſight that few who have viſited *Bengall* have not indulged themſelves with; and we may take the liberty of ſaying, that but very few amongſt the multitude who have

have ſeen it could form the ſmalleſt judgment of it's *intention* or ſignification; to theſe, therefore, we flatter ourſelves it will afford ſome pleaſure, the having a ſubject explained to them, on which they have often looked with pity and amazement! becauſe they did not underſtand it.—The intention of this feaſt we have already given in it's proper place, to which the reader may advert, under the title of *Drugah Poojah* N° 15. and ſhall now proceed to the explanation of the chief perſonages in the plate.

The center and principal figure is DRUGAH or Virtue; ſhe is repreſented, with ten arms, deſcending on a dragon—myſtically ſhewing the *power* and irreſiſtable force of *virtue*, when exerted with vigor.—She is crowned, one of her hands is armed with a ſpear, and ſhe is environed with a ſnake—with another hand ſhe binds *Moiſaſoor* (or Evil) with a *ſnake*, and kills him by thrusting her ſpear through his *heart*, thereby implying that Virtue's ſafeſt and ſureſt guard againſt vice or *evil* is *wiſdom*, of which the *ſnake*, as before obſerved, is the ſymbol.—The battles * ſaid to have been fought between *Endeer* †, and *Moiſaſoor* ‡, in which the latter generally proved victorious, with-

* Vide *Drugah Poojuh*, fifteenth.
† *Good.* ‡ *Evil.*

out

Lukee, the goddess of grain.—*Sieb* is sitting on a *white bull*, the symbol of purity and dominion; he is environed with a snake, holding in one hand a *Dumboor* †, and in the other a *Singee* ‡, musical instruments in use at all the *Gentoo* festivals; allegorically pointing out that Wisdom is the most effectual *averter* of *evil*, and that mirth, joy and gladness, are the natural effects of it's being averted from us.

The goddess *Lukee* is represented standing in an easy attitude; she is crowned with ears of grain, and is encircled by a plant bearing fruit, which passes through both her hands, the root of which is under her feet; she (as all the superiour *Gentoo* divinities are) is environed by a snake.——The meaning conveyed by this figure is so obvious it needs no explanation.

Underneath the figure of *Sieb* is represented the divinity named GHUNNIS ||.—He has no peculiar day of worship instituted in honor of him, for this manifest reason, because all the addresses, offerings and worship, which are made to the supreme, and superior beings, are preferred through his mediation, and promoted by a prior offering

† A *small drum*. ‡ A *musical horn*.
|| *Purity*, or *sincerity of heart*.

and

and worſhip paid to him; ſo that he may be properly ſtiled the *God of offerings.*—He is fabled to be the firſt born of *Moiſoor* (or *Sieb)* and *Drugah*; all worſhip and offerings being made through him, myſtically ſignifies that *purity* and *ſincerity of heart* muſt be the ſource from whence the Deity is invoked.—He is repreſented with four arms, ſitting on an altar, environed with a ſnake, and with the head of a *white elephant*, the ſymbols of *purity*, *riches* and *dominion* or *ſtrength*, which, the *Gentoos* ſay, includes every bleſſing, and cannot be juſtly and properly acquired but by pure and ſincere acts of devotion to God, and good works to man and his fellow creatures.—His four arms are only repreſentative of the power, force and efficacy of ſincerity in worſhip and prayer.

On the left of *Drugah* is repreſented the figure of *Surſuttee*, the *Gentoo* Goddeſs of arts, letters and eloquence, ſo fully deſcribed under the feaſt called *Seeree Punchumee* (twenty-fourth.) In the plate, ſhe appears environed with a ſnake, ſtanding in a careleſs, diſengaged poſture, holding in her hands a reed, of which the writing pens are uſually made.

On the left of *Surſuttee* is repreſented the idol of RHAAM, the protector of *em-*

pires, *ſtates*, and property, already explained *—In the plate, he is figured crowned, encircled with a ſnake, and riding upon a monkey; in his left hand he holds a bow, and is repreſented in the attitude of having juſt diſcharged an arrow from it. To underſtand this repreſentation, a ſhort hiſtorical recital becomes neceſſary.—*Rhaaboon* †, the ſubvertor of empires, ſtates and *property*, is ever contraſted with *Rhaam* in the courſe of the *Aughtorrah Bhade Shaſtah*—This prime agent of *Moiſaſoor* is fabled to have run away with SITHEE ‡, the wife of *Rhaam*; and for the recovery of her, that book exhibits a long detail of furious battles fought between *Rhaam* and *Rhaaboon* with various ſucceſs; myſtically painting the contentions that ever have ſubſiſted in the world touching *empires* and *property*, in general. Under theſe the ancient hiſtory of *Indoſtan* and it's Rajahs is obſcurely couched.—In one of the moſt bloody of theſe battles, *Rhaam* being ſore preſſed, was obliged to call in as an auxiliary, *Hoonmhon* Prince of the *monkeys*, by whoſe aſſiſtance he routed *Rhaaboon* and recovered his wife—*Sithee*; implying only, that *lawleſs force*, muſt be ſometimes

* Vide explanation of the *Tirtah Jogue*, or ſecond age, chap. 4.

† *Lawleſs violence.* ‡ Literally, *property*.

combated

combated with craft, policy, and ſtratagem, of which the *monkey* throughout *Indoſtan* is the known emblem.—The laſt mentioned battle is repreſented in the plate number 5. where *Rhaam* appears ingaged with *Rhaa-boon*, and the attitude of *Rhaam* (in the plate of the *Drugah*) as having diſcharged the fatal arrows from the back of the mon-key, alludes to *that* battle: in the plate N° 5. *Rhaam* is ſupported by his bro-ther *Lukkon*, or *fortitude*, each encircled with ſnakes; and *Rhaaboon* (as he generally is) is repreſented with ten arms, and as many heads of monſters, which intimate the *force* of lawleſs tyranny and power.——— Although the emblematic ſenſe of the *mon-key* is ſo obvious, yet the crafty *Bramins* have eſtabliſhed a belief that *Rhaam* trans-formed himſelf into, and is always preſent under *that form*; the people ſwallowed the deluſion in a literal ſenſe, and it is upon this principle, that numerous colleges of *Bramins* are ſupported by the people for the main-tainance of thoſe animals, near the groves where they uſually reſort; one of them is at *Amboah* in the neighbourhood of *Culna*, on the *Ganges*.—In the time of the *Rhaam Jattra* the *Bramins* exhibit a kind of thea-trical maſque, wherein the many flights, and eſcapes of *Sitkee*, and the various ſtra-tagems of *Rhaaboon* to retain her, and of

Rhaam to recover her, with the final battle, which gave him the repoffeffion of her, are all thrown into action, and the dialogue taken from the *Aughtorrah Bhade Shaftah.* We have been frequently prefent at this theatrical exhibition, and received much pleafure and amufement; one circumftance at the conclufion is worth mentioning—when *Rhaam* had recovered his wife *Sithee*, he refufes to cohabit with her, until fhe has given fome fignal proof, that fhe had fuffered no contamination, or violation, during her abode with *Rhaaboon*; on which (by an ingenious piece of machinery) fhe paffes thro' a fire, comes out unhurt, and then *Rhaam* with raptures, receives her to his arms.

Below the idol of *Rhaam* on the plate of the *Drugah*, is that of *Kartik*; for the explanation of this faft, fee number twenty-four.—He is reprefented, armed at all points for war, and riding on a *peacock*, the *Gentoo* fymbol of *pride* and *oftentation*, intimating that thofe qualities and vices of the mind muft be fubdued, as being previoufly neceffary to the approach and admiffion into their *Pagodas*; he is armed as a guardian, capable of defending from violation the divinity within, wherever there is a congregation of idols, in a *Tagoor Bharree* *, his idol is placed

* Literally *a houfe for divinities.*

at

at the door.—A *Gentoo* had within our memory an only ſon dangerouſly ill of a fever, he paid ſolemn worſhip, vows and offerings, for his recovery, not only to the *goddeſs of fevers*, but to all the other Gods, and Goddeſſes beſides—His ſon died—the father, frantic with grief and deſpair, ſallied out before day, broke open a *Tagoor Bharree* in a buzaar ſouth of the town of *Calcutta*, where *Kartîk* being off his guard and mingled with the other divinities—he cut all their heads off; his intention was to have proceeded round the town (as he confeſſed on examination) and to have decollated every God in all the *Tagoor* bharries of the place, but the ſecond he came to, *Kartîk* was upon his guard at the door, and preſenting his dart at him, brought him to his ſenſes, and providentially ſaved the reſt of his brother divinities.

Below the figures of *Lukee* and *Surſuttee* ſtand the repreſentation of two divine nymphs, *Nundee* joy, and *Bringee* ſports; they are both encircled by *ſnakes*, implying, that joy and ſports at all their feſtivals, ſhould be circumſcribed by prudence and *wiſdom*.

On the right between *Sieb* and *Gbunnis*, is repreſented a boat, in which *Nundee* and *Bringee* are carrying *Drugah* to her huſ-

 band

band *Sieb*, after ſhe had been caſt into the *Ganges*; and in the copartment oppoſite between the figures of *Rhaam* and *Kartik*, are repreſented two nymphs in a kind of threatning poſture, adviſing him to take better care of *his wife* another time, and keep her at home.

In the centre of the arch is repreſented *Surſuttee* and four female attendants, one preſenting to her the palmira leaf, the original paper, another a piece of wax, the third an ink ſtand, the fourth a pen, the uſe of which are all interdicted on her feſtival, and made an offering to her.——The two end copartments *Kallee* and *Drugah*, each engaged with two giants tyrants of the earth.—The other diviſion of the arch, allude to different paſſages of the *Aughtorrah Bhade*, which have eſcaped our memory.

End of the Explanation of plate N° 2.

As we reſerve the eighth chapter or general head, namely, "the diſſertation on the metempſychoſis," for a third and *laſt part* of this work, there remains nothing more to cloſe this chapter, but to add a ſhort recital of the genealogy of the *Gentoo* divinities, on which ſubject, as our materials are few, we ſhall not, we fear, afford any great ſatisfaction to the curious, as we are confined to

the

the progeny of *Birmah* and *Birmanee* only. The fabulous legend of the *Aughtorrah Bhade* says,

That God created *three* females, or associates, for the *three* primary created Beings. To *Birmah* he gave *Birmaanee*, to *Bistnoo Lukee*, and to *Sieb Bowannee Drugah*.

That to *Birmah* and *Birmangee* were born two sons, the eldest named *Kussiebmunnoo*, the youngest *Dookee Rajah*; the eldest was governed by a pious and laudable spirit, the youngest by a vicious and turbulent one.

Dookee Rajah had a daughter (but how he came by her the legend sayeth not) named *Ditbee*, whom he married to his brother *Kussiebmunnoo*, and she brought him a son, whom he called ENDEER; he and his descendants, after the example of their father *Kussiebmunnoo*, were truely virtuous, and observant of the laws of God, communicated to them by *Birmah* and *Birmaanee*.

Dookee Rajah had a second daughter, whom he called *Odithee*, who was also married to *Kussiebmunnoo*, and she likewise brought him a son, who was named MOISASOOR; he and his descendants, after the example of their grandfather *Dookee* Rajah, slighting

ſlighting the precepts of *Birmah* and *Birmaanee*, became abandoned to every vice, and contemners of the laws of God.

All the benefit that accrues from the foregoing ſhort recital of the progeny of *Birmah* and *Birmaanee*, is, that thus we find in *Endeer*, and *Moiſaſoor*, the roots from whence the doctrine of two contending principles in nature, *Good* and *Evil*, ſprung; that this was the ground-work of all the doctrines of the *Bramins*, after they had loſt ſight of the ſimple and ſublime theology of the *Chartah Bhade* of *Bramah*, is beyond all controverſy; as the whole tendency of the two *later Bhades*, exemplify the natural hiſtory of thoſe two contending principles in the *human mind*, and the concomitant effects, they will have on *it*, and on the government of the *world*, as they alternately happen to preſide — Hence the unceaſing ſtruggles and conflicts for ſuperiority between *Endeer* and *Moiſaſoor* and their adherents, which ſay the *Bramins* ſubſiſt to this day; ſo well founded, was the conjecture of the learned and ingenious Mr. *Bayle*, touching the great antiquity of the origin of the *Maneehean* doctrine—nor is it at all improbable, that arch heretic *Manes* might have received ſome notions of this doctrine from the tenets of the *Bramins*, which he perverted

verted to the worſt and moſt dangerous purpoſes and opinions :—on the contrary the ſimplicity, with which the doctrine is profeſſed by the *Gentoos*, has in it's ſelf (but *otherwiſe* in it's conſequences) no ſuch manifeſt tendency; although by their adherence to it, they ſeem utterly to forget the conſideration of their original exiſtence and delinquency, and the merciful cauſe of their eſtabliſhment, in the eight *Bohoons* of puniſhment and probation, as well as the laws and injunctions of their prophet *Bramah*, who obviouſly reſts the reſtoration and ſalvation of the offending *Debtah*, upon *two* ſimple and plain conditions, *a ſincere penitent impreſſion of their original delinquency*; *and an atonement by good works, according to the powers of exertion, which God annexed to their animal forms.*—But it is not at all to be wondered at, that they ſhould thus loſe ſight of their *original ſin* and defection, as well as the means laid down for their ſalvation; when the very ſpirit of the faſts and feſtivals, and whole conduct of the drama of the *Chatah*, and *Aughtorrah Bhades*, are relative only to the *averting* the evils of their preſent exiſtence, without the ſmalleſt retroſpect to their firſt tranſgreſſion, or the means of atoning for it.—This is the ſituation of the bulk of the people of *Indoſtan*, as well as of the modern *Bramins*; amongſt the latter,

if we except one in a thousand, we give them over measure; the consequence from these premises are obvious—the *Gentoos* in *general*, are as degenerate, crafty, superstitious, litigious and wicked a people, as any race of beings in the known world, if not eminently more so, especially the common run of the *Bramins*; and we can truely aver, that during almost five years, that we presided in the judicial cutcherry court of *Calcutta*, never any murder, or other atrocious crime, came before us, but it was proved in the end, a *Bramin* was at the bottom of it: but then, the *remnant* of *Bramins* (whom we have before excepted) who seclude themselves from the communications of the busy world, in a philosophic, and religious retirement, and strictly pursue the tenets and true spirit of the *Chartah Bhade of Bramah*, we may with equal truth and justice pronounce, *are the purest models of genuine piety that now exist, or can be found on the face of the earth.*—— And now, my friends, and most respectable readers, we will, with your permission, adopt one custom of the *Gentoos*, and make an offering, for some time at least, of our pen, ink, and paper, to the goddess SURSUTTEE.

The End of the Second Part.

Beenham House, Berks,
the 1st of Aug. 1766.



[illegible] Kourmas [illegible]



Matsjas or Matx avatar [illegible]



Waras of Warrahas autaer, de derde



Narsings avtaer, de vierde.



Wamans autaer. ae vyfde



Praſſarams of Pareſje Rams *autaer, de zelte*



Rams of Ram Katas anders Daserratha Rama
autaer de sevende



Kissna g Kristna of Krexno d'achste autaer



Kallenkyns *autaer, de tiende*



3i. des of Bouddhas [illegible] de [illegible]